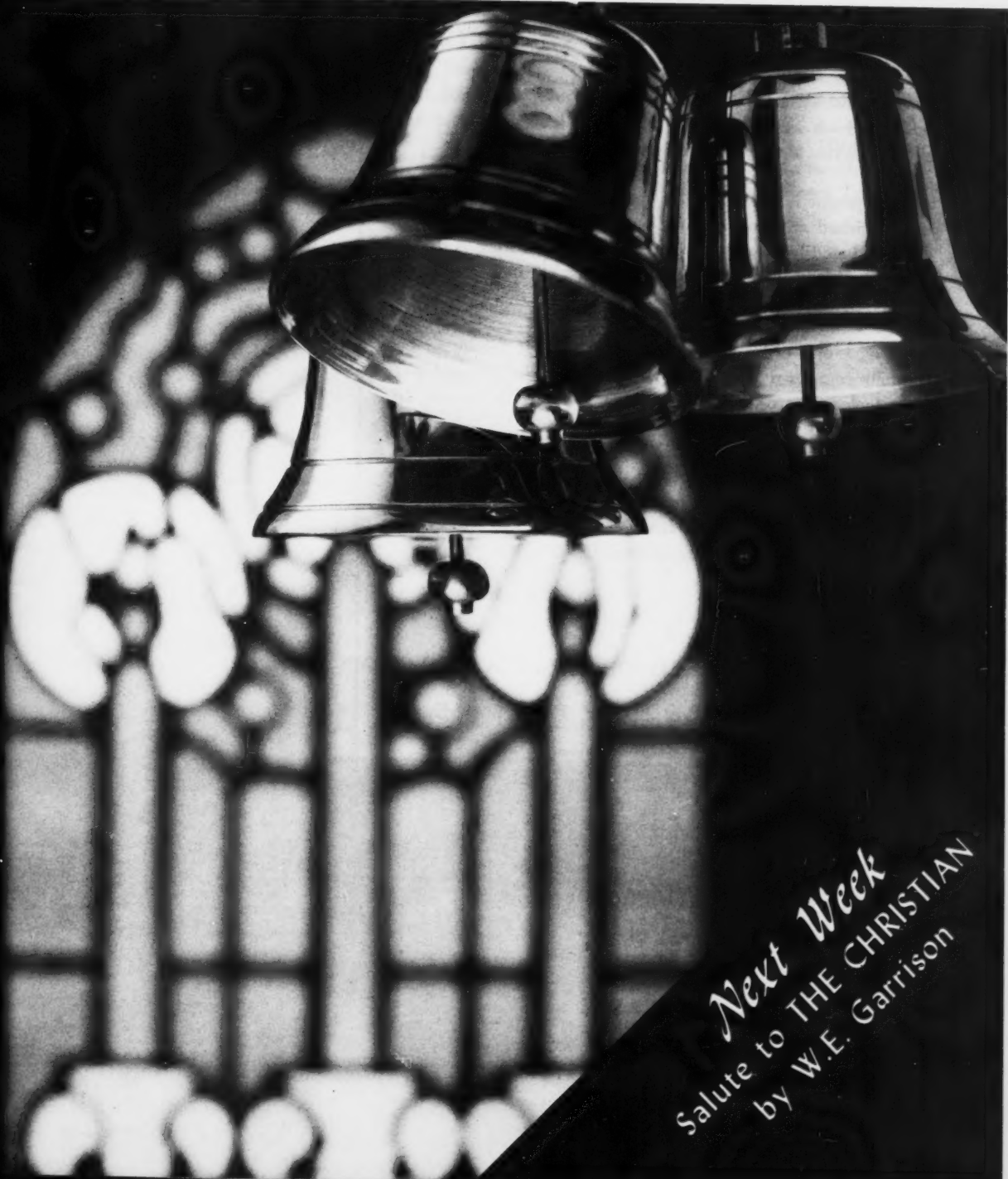


THE CHRISTIAN

EVANGELIST

December 27, 1959

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by W.E. Garrison

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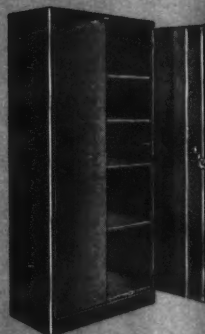
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A TIME TO MEDITATE

BY HENRY J. LACOSSITT

This is a time for memory

At the threshold of the new year, we survey our yesterdays. We recall our days of high triumph and elation, our passages of deep frustration and despair.

This is also a time for speculation. We look hard at the future and try to fathom its mystery. But the veil of time is heavy and impenetrable. What is to be remains hidden, for we are mortal. We muse and wonder, and, being mortal,, it may be that we are afraid.

But this is also a time for hope, which is one of a blessed trinity with faith and love. And if the future seems dark now, let us remember that it never was certain. No man but one ever lived who knew his destiny. And He has taught us that hope abideth for always and is rewarded if we keep our faith in Him and if we love one another.

Let us, then, go bravely forward with faith in our God and high hope in our hearts, and with love of one another in brotherhood.

And as the midnight bells ring in the eternally new year, let us give thanks to Him who gave his Son that we may endure and bear.

Henry J. LaCossitt, long-time Disciple, is a public relations representative for the Gulf Oil Corporation in Washington, D. C. He is a former editor of "Colliers." Reprinted from "Forward," publication of Park Avenue Christian Church, New York City.

THIS WEEK
Annual Index
Reader Service
Pages 28-31

A JOURNAL OF NEWS AND OPINION

ARTICLES

- A Time to Meditate Henry J. LaCossitt 3
A Faith to Live By Thomas P. Slavens 4
Discipline—Mandatory for the Christian James L. Christensen 5
Lest We Forget Charles H. Bayer 8
What Shall We Call Our Ministers? . Herbert T. Chase 9

COLUMNS

- Where the Scriptures Speak by the Editor 16
Meaning for Today Herschell H. Richmond 17
Your Building Questions Answered . Donald E. Mitchell 21
Let's Talk It Over F. E. Davison 32

EDITORIALS

- Artificial Boundaries 7
Hail and Farewell 7

FICTION

- The Black Hat Pauline Tidwell 14

NEWS

- The Church at Large 10
Brotherhood News 18

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MEANING FOR LIFE

by Thomas P. Slavens

A Faith to Live by

ONE of the problems of many people is that life has lost its meaning for them. This is a needful discussion as we approach a new year—a new decade.

Beneath the routine of life for many lies despair and a fear that there is no meaning in life.

For Elijah life had little meaning. Condemned to death by the queen of the land, he lay under the broom tree, despairing. He felt that there was nothing left for which to live. But the story of Elijah does not end there.

Elijah found a solution to despair which has been used by thousands of others facing meaninglessness. How do men solve the problem of meaninglessness?

Some people turn to alcohol. Thus they seek to escape. Yet alcoholism is no solution; it is merely running away from the problems. When the alcoholic suffering from meaninglessness sobers up, the fear remains.

Some people try to get rid of meaninglessness through possessions. They substitute real meaning with automobiles, clothing and bonds. A peril of modern civilization is to exalt prosperity to the point of making it the goal of life.

If life consists only in food and drink, it is not worth the struggle. When the chips are down and people are confronted with incurable disease or death they often see the folly of materialism. Important as a decent standard of living is, surely Jesus was right when he said, "Is not life more than food?" (Matthew 6:25b.)

Where then is real meaning to be found for life? Elijah discovered the answer. When his life did not seem worth living a still small voice came to him. That voice told Elijah that God had a job for him. Then he found meaning for life because God had a purpose for him. So it is with people today.

The person who says, "Lord, I am going to find your purpose for me and I am going to accomplish that purpose," is a person whose life begins to take on genuine meaning.

Mr. Slavens is minister of First Christian Church, Sioux Falls, South Dakota.



The Church Cannot Fulfill Her Mission
Without a Rebirth of DISCIPLINE

DISCIPLINE

Mandatory for the Christian

by James L. Christensen

Minister, First Christian Church
San Angelo, Texas

JOHN MILTON once wrote, "There is not that thing in the world of more grave and urgent importance throughout the whole life of man, than is discipline."

Discipline is bringing one's life under control by means of submission and obedience. It is the training that develops self-mastery, strength of character, orderliness and efficiency.

When Jesus bade his disciples, "Take my yoke upon you, and learn of me. . . . If any man would come after me, let him deny himself and take up his cross and follow me," he was suggesting the necessity of discipline for the Christian.

Discipline is needed in our time, to counteract the futility and flabbiness of modern American life. The flourishing or decaying of civil societies has always depended upon discipline. When in the course of history, unrestrained self-indulgence, luxury-seeking, easy living became the dominant trend in a nation's character, that nation always disintegrated and decayed.

This is one of the alarming trends of our western culture. We want to do what we want, when we want, without restraint, regard to authority, or respect of tradition. Your newspapers reveal unrestrained speed, intemperate drinking, and purposeful violations that bring tragedy daily to innocent victims.

The dominant goals of human striving seem to be for ease, early retirement, and enough money to buy and do whatever we want, hence we are characterized as flabby, carefree, twentieth-century libertines.

However, when we do always what we want to do, we find we do not always like what we want to do. When we will not assume the discipline within, we will be disciplined from without.

Likewise, discipline is needed to recover the church's power and mission. The religious groups that have spread their influence have been those

that held courageously and firmly to discipline. The Jewish nation was preserved by the strict observance of its tradition.

The Mormon people discipline themselves to faithful tithing, two years of missionary work for laymen, and renunciation of alcohol, tea, coffee and tobacco.

The Seventh Day Adventists, often at the expense of ridicule, have rigidly kept Saturday for worship. A solemn pledge of regular attendance, daily Bible reading and praying have been exacted from Christians in the past.

Today, the trend among the rank and file has been for a more liberal and broader interpretation of spiritual life. Much of this is as it should be. We have given up many of the trivial idiosyncrasies which were inconsequential, but what allegiance have we put in their place? We have rebelled against imposed authority, and rightly so, but we have assumed, apparently, that we do not need to be scrupulously loyal to anything.

We ought to be just as disciplined as the particular groups I have mentioned, but in more suitable ways. The person who gets up to attend mass is more likely to spread his faith than the Protestant who reads the comics during morning worship and indulgently does whatever he wants to do.

A man who meditates and prays is a far more revolutionary force than one who never does. Abstinence from dancing and card playing seems tragically narrow, but too much we have gone to the extreme of practicing indiscriminate dancing. We are not worthy to criticize the narrow dedication of others, unless we are loyal to something better.

The church cannot fulfill her mission without a rebirth of discipline. Instead of being a narrow gushing stream that cuts channels and produces power, she is in danger of being a broad, shallow

stream that moves lazily along, not producing anything but dampness upon Christian progress.

Above all, discipline is necessary for directing the power of the individual and respecting his relationships with others. No life ever grows great until it is focused and dedicated. This is the price of excellence, whether it be as an athlete, musician, student, or disciple of Jesus.

During the last war, it was found that the youth who had known discipline in their homes and churches were better able to adjust and meet the trials and emergencies they confronted. The mental and emotional breakdowns were largely among those whose homes were the scenes of ultra-free expression.

Too often we assume that the personal relations between husbands and wives, parents and children and within the church will take care of themselves. However, good human relations never just happen; we have to work at the job. For the sake of others with whom we live, work, and worship, discipline is necessary in our everyday lives.

There are at least five minimum disciplines mandatory for the Christian. The first is regular public worship. There is no substitute for this. The strength of one's Christian witness is in ratio to his faithful church attendance. Some have minimized its importance, and have condescended to attend if the weather was right, if they had no headache and if the preacher was interesting. We can never recover spiritual vitality unless there is a renewal of the idea that Christian people do some things whether they feel like it or not.

A second discipline is solitude. Each person who wishes to be a creative Christian needs *aleness* as much as *togetherness*. We should resolve to spend some part of each day in private prayer, devotional exercises, meditation and silence. Dr. John Haines Holmes, a retired minister in New York, recently confessed in his book, *I Speak for Myself*, that if he had his life to live over, he would do three things: give more time to his children, spend more time in his own church and take time for silent intervals.

A third discipline is service. The entire Christian enterprise is a failure if it only succeeds in producing people who withdraw into ivory towers of prayer. The discipline of withdrawal is to make us clearer channels through which God's power flows to others. A Christian essentially is never self-centered, but is intimately involved in spreading the Word of God and helping those in need. A Christian should discipline himself to some outgoing activity each day.

A fourth discipline is speaking and thinking kindly. This involves our entire mental attitude regarding all circumstances. Complaining all the time, looking for the bad instead of the good, vocalizing what you think regardless of another's feelings can become habitual. The Christian will spiritually condition his mind, bridle his tongue,

and think before he speaks, for the sake of others.

Likewise, simplicity in living is mandatory. It behooves us who have been so greatly blessed to simplify our material desires and reject luxurious living for two reasons. First, it releases the mind from worldly interests and absorption in the "keep up with the Jones" philosophy. The second reason is because it releases income for serving God's kingdom.

A person has no right to accumulate more money or property than he needs. All beyond his reasonable needs and investments, should be given for Christianizing the world. Many modest income people give more to the Christian mission than more wealthy folk because they live simply and do not absorb all their earnings for their private use.

Jan Van Ruysbroeck, the thirteenth-century Flemish saint, whose influence was broadly felt through his voluminous writings, confided, "There were others in my class of greater talent, but they refused the discipline of hard work." This is the fine line which divides mediocrity and excellence. The highest potential of our nation, our church and our own lives will be reached only by the voluntary acceptance of discipline.

PRAYER FOR UNITY

by Hillyer H. Straton

LORD God of our fathers, who on Penecost poured out Thy Spirit and three thousand were added to the church. We rejoice today in churches throughout the earth where the Word is truly preached and the sacraments rightly administered, to the grace of the worshipers and the benediction, of the community. Give us an understanding in our generation that thy care is not with the minutia of organizational differences or ecclesiastical practices, but thou art mightily concerned that the spirit of Christ motivates the individual life and transforms the churches in their witness.

Hasten the day, O Lord, when at the name of Jesus every knee shall bow. May no pride of position, element of power, or historical perspective keep us from acknowledging and implementing the oneness we know we ought to exhibit in Christ. Hasten the day when his high priestly prayer may become a fulfilled prophecy, "that they all may be one; even as thou, Father, art in me, and I in thee . . . that the world may believe that thou hast sent me." AMEN.

Dr. Straton is minister of First Baptist Church in Malden, Massachusetts.

Editorials

Artificial Boundaries

WE ASSUME that we could not get along without our measuring devices. There are sixteen ounces in a pound, seven days in a week, 5,280 feet in a mile and light travels at 186,000 miles per second (or, perhaps they have more accurate speedometers than existed when we studied physics so long ago).

In some ways, these are all artificial boundaries. You would scarcely notice the division points unless you had a scale, a calendar, a ruler or some man-made measuring machine to mark the limits and boundaries which we feel that we need in order to live well-regulated lives.

They are very useful. Sometimes we go too far, though. We get enamoured of our abilities to distinguish, separate and divide. We make too much out of too little evidence.

For example, take the difference between December 31 and January 1. It is measured by a clock. One tick, and the old year is finished and a new one has begun. Pretty artificial, wouldn't you say?

Years ago, early in Lent, we were sitting on a bus behind two Roman Catholic girls. One was telling the other what happened to her on Shrove Tuesday. She was at the customary party, and had already promised not to eat candy during Lent. At a second before midnight, some wiseacre turned the clock back to 11:55, and gave her a piece of candy, which she ate. Now she was deeply distressed. Pretty artificial, these man-made boundaries, we would say.

We draw lines between nations, and take just pride in our devotion to them. *Sometimes we pay no attention at all to what God has to say about the oneness of his people.*

We live in social, cultural, historical, economic and ethnic groups, because it is natural and pleasant. We notice our differences and sometimes delineate superior and inferior characteristics, according to self-engendered measurements. *Sometimes we pay no attention at all to what God has to say about the oneness of his people.*

Some people (several, we always hope) will be reading these lines between December 19 and 27. Some will make "New Year's Resolutions," to take effect at 12:01, January 1, 1960. It is going to be a decade of decision. Pretty artificial, these man-made

boundaries, wouldn't you say? Hadn't you better start right now?

Hail and Farewell

THE coming of the new year brings with it a new-old title for this journal.

The suggestions of our readers to the proposal that we leave off the masthead all the former names of journals and papers now combined have been convincing.

The Christian makes its appearance next Sunday. This is not for the first time. When James Harvey Garrison brought *The Gospel Echo and Christian* to St. Louis and published the first issue in 1874, he called it simply *The Christian*.

For eight years, *The Christian* appeared. Then, in 1882, it was merged with *The Evangelist* and both names were carried as the title. Now, for one single year, 1959, we have carried these and *Front Rank*, combining both the names and the features of two current papers of the Christian Board of Publication.

These are only a few of the titles and magazines which form the historic past of *The Christian*. Memories are fine things and it can be anticipated that one who has spent a major portion of his life in the field of church history will have a deep sense of responsibility to perpetuate the values of the past.

We bid farewell to *The Christian Evangelist-Front Rank* only in the sense that the names of two honored journals are now added to the list of a score or more, some of which will be shown on next week's cover, which make up our history.

We hail *The Christian* as the name beloved by our illustrious predecessor, J. H. Garrison. He it was who insisted in keeping the hyphen in *The Christian-Evangelist*. We had to drop it this year, to avoid two hyphens in the title.

We hail *The Christian* as the title most desired by the readers. If memory does not fail, we have had only two suggestions that some other name be used, while literally hundreds have asked for *The Christian*, without any campaign on our part.

Like the Christian churches, *The Christian* appears as representative of a particular historic tradition in conscious fellowship with the whole Church.

Lest We Forget

By CHARLES H. BAYER

HISTORY stands in judgment upon every nation, culture and government, including our own.

In the 1840's a Frenchman named Alexis de-Tocqueville observed, after extensive studies of American government, morals and culture, that if America ever falls it will be by the tyranny which removes from any man the right to express an opinion. deTocqueville feared that when a majority of the people become conditioned to one idea or one set of ideas, any other opinion becomes intolerable. He warned us that democracy will destroy itself when the voice of the minority is silenced.

Today we observe that those who deviate from a popular opinion are subject to the gravest social penalties. Perhaps not imprisonment, but the loss of some rights. Some months ago a minister was removed from his pulpit for advocating the simple idea that people of different races ought to have opportunities to find out about each other. Religionists interested in the problems of labor are, in some quarters, labelled "subversive" or "un-American." One who tinkers with old cars but is in reality a bank president is called "a thinking man," whereas one who believes that every aspect of every problem is worthy of public exploration and debate is labelled a "pink."

A telling case in point centers around certain reactions to a statement released by the World Order Study Conference of the National Council of Churches, in November, 1958. This prophetic document expressed interest in a multitude of different fields of national and international concern, such as foreign aid, disarmament and refugees. Buried in the report was a call for America to study, to examine the eventual possibility of recognizing Red China and admitting her to the United Nations. It was a simple recognition that this is a subject that ought to be openly discussed.

Behind the observation was doubtless the insurmountable problem of disarmament, with its necessary inspection system while we ignore a third of the territory of East Asia and two-thirds

CHARLES H. BAYER is minister of Shepherd Park Christian Church, Washington, D. C.

of a billion people. An enterprising reporter, who knew a story when he saw one, lifted these statements out of the context of this thoughtful document and made headlines—and then the roof fell in!

In the ensuing months groups which were already committed to oppose the National Council of Churches jumped in with all fours. Patriotic organizations were incensed. Self-styled preservers of freedom "viewed with alarm" the prospect of any intelligent group even raising the question. Some newspapers, taking the cue, attempted to pound the National Council to death editorially, and letters to the editor outdid one another in a campaign of villification.

An anonymous group called "The Circuit Riders" attempted to establish the fact that those who attended the conference were basically communist sympathizers, fellow-travelers or secret subversives. Names of well-known ministers were picked out for special attention.

A prominent American legislator headed up "A Committee of One Million Against the Admission of Communist China to the United Nations." The literature produced by this committee was nothing more than an attack upon the National Council. The committee sent an alleged questionnaire—nothing more than a call for support—to 45,000 ministers. Out of some 9,000 replies about 8,000 agreed to agree with them. The committee then allowed the press to report that almost eight out of nine American ministers were opposed to the National Council's action.

The discouraging thing about these attacks is that they all reprimand the National Council for even raising the question of Communist China's admission to the UN. They maintain that Christian people ought to keep out of impious areas of concern.

When the day arrives that it becomes un-American to discuss important issues and un-Christian to be politically sensitive, then we will have lost both our freedom and our faith! Whether or not we agree with certain leaders of the National Council is not the point. The point is whether we can stand by and let them be crucified for

(Continued on page 27.)

WHAT shall we call our minister? The question needs an answer. Should it be "Brother," "Mister," "Preacher," "Tom-Dick-or-Harry," "Reverend," or what?

In many of our communities he is addressed simply as "Brother so-and-so."

In other communities, in spite of the aversion of many of our clergy and of Alexander Campbell, he is addressed as "Reverend so-and-so."

In still others, perhaps in an effort to give dignity and status to the church as well as to the minister, he is addressed as "Doctor so-and-so" whether or not he has earned or been given a doctorate.

Most of us are uncomfortable about the use of unbiblical names for biblical things. I have never heard any of our ministers addressed as "bishop" which is the biblical title preferred by the seer of Bethany. Many of our clergy with either a sense of grammar or of propriety—or both—dislike to be addressed as "Reverend" without the "the," and they believe "the Reverend" sounds stuffy. Others find the familiar "Preacher" inadequate, for certainly our ministers serve in many other ways than preaching.

The good biblical word "Brother," though still used in many sections, is not too appropriate for technically we are all brothers in the Lord Jesus Christ and this is the way the word is used in the New Testament.

Many of our ministers either by arduous study or because of some service to humanity, higher education or the church, have received doctorates and can correctly be addressed as such, but what of the conscientious minister without this degree? He dislikes to be continually correcting people who address him as doctor.

Those of us with British antecedents or associations have occasionally been addressed as "Padre" or "Domine," both of which would be unacceptable to practically our entire fellowship, clergy and laity alike. The good old English word of "Parson," describing the minister as one of the most learned men of the community, is definitely antiquated and certainly no longer appropriate.

"Minister" is awkward when used as a title although it does describe an office and function. "Mister," which is much to be preferred over the inaccurate "Reverend," is unsatisfactory to many of our laity who wish to in some way give honor and respect to their spiritual leader.

Why is it that the one word which so aptly describes the function of the minister and has ample biblical warrant, "Pastor," has never been used among us? Or has it? The Apostle Paul in describing the offices of the church says, "And his gifts were that some should be apostles, some prophets, some pastors and teachers, for the equipping of the saints, for the work of the ministry,

Herbert T. Chase is the minister of Immanuel Union Church, Staten Island, N. Y.

What Shall We Call Our Minister?

by Herbert T. Chase

for building up the body of Christ . . . etc."

The word "pastor" encompasses the other functions which Paul lists. If ever there was a description of what the good minister aspires to be and to do it is surely to be found in this chapter of Ephesians.

He is Christ's ambassador, representing the Lord of heaven and earth and interceding in his behalf in earthly affairs. All good ministers seek to fulfill the prophetic function. Part of our responsibility is to teach and equip the saints for their service in the Kingdom until we attain to mature manhood, to a measure of the stature of the fullness of Christ. What word so includes all these responsibilities so well as "Pastor"?

Although many of our ministers do not serve the kingdom as pastors of local flocks (congregations), they do serve as teachers, administrators, editors, writers, evangelists and in other posts where they have opportunity to fulfill the pastoral function in even larger contexts.

I have noticed that among Lutherans almost inevitably their ministers are referred to as "Pastor so-and-so," whether they are pastors of local congregations, administrators, teachers, have doctorates or not. Are the Lutherans any more biblical than the Disciples?

Should you wonder what to call your minister, why not use the good biblical term: "Pastor"? It will honor him who is called to be a shepherd to souls and be a challenge to him to seek more earnestly to give himself without reservation to fulfill his ministry.



Gift to Bible Society



—RNS

THIS MANUSCRIPT COPY of the four Gospels in Ethiopia's Amharic language, a gift from Emperor Haile Selassie I, was presented to the American Bible Society in New York to mark the opening of its Christmas Scripture exhibit. Shown are Tesfaye Roba (left), Ethiopian acting consul general in New York who made the presentation, and Dr. Eric M. North, ABS consultant and recording secretary.

Political and Religious Implications Are Seen

Birth Control Issue

DETROIT—A wave of strong opposition in some Protestant church circles was touched off by President Eisenhower's statement that the U. S. government will refuse to provide other nations with birth control information so long as he is Chief Executive.

Among those critical of the President's views were Dr. R. Norris Wilson, executive director of Church World Service, overseas relief arm of the National Council of Churches; and Episcopal Bishop James A. Pike of California, who is chairman of the Episcopal Clergymen's Advisory Committee for the Planned Parenthood Federation of America.

Dr. Wilson, at a press conference here prior to the quarterly meeting of the council's general board, told newsmen that it would be a "disgrace" if this country refused birth control aid to under-developed nations.

Noting that his organization had been distributing birth control information "for years," Dr. Wilson said that "the United States, through medical aid, has helped bring about the problem of over-population and it has a moral obligation to help combat this problem."

Taking the same view was Bishop Pike who said in San Francisco that President Eisenhower, by maintaining that dissemination of birth control information "is not our business," had ignored recommendations of his own and other governmental committees. "The President," Bishop Pike said, "has chosen to refuse to allow this nation of abundance to meet a primary need of countries who want aid toward population control to help avert increasing starvation and misery."

The birth control issue erupted in public debate following the recent statement of the U. S. Catholic Bishops that government funds should not be used to combat the so-called "population explosion" by means of birth control programs in nations with population problems.

Kennedy's Chances

WASHINGTON, D. C.—A Baptist spokesman said here that Roman Catholic bishops by issuing a statement bringing birth control into the political arena have put Sen. John F. Kennedy (D.-Mass.) in an "uncomfortable position" and "may have deprived him of a chance at the Democratic candidacy."

18th Conference on Christian World Mission

ATHENS, OHIO—Some 3,000 students from more than 100 countries are expected to attend the 18th Ecumenical Conference on the Christian World Mission which will be held here at the University of Ohio Dec. 27 through Jan. 2.

This will be the most inclusive student conference, secular or religious, that has ever been held in the Western Hemisphere. Many Disciples will be in attendance and will serve in key positions of leadership.

Conference sessions will be addressed by such world leaders as Lesslie Newbigin, bishop of the Church of South India and general secretary of the International Missionary Council, and Martin Luther King, who led the bus boycott in

Montgomery, Ala. They will deal in depth with modern problems such as racial tensions, technological upheaval, new nationalisms and militant non-Christian faiths. Over 400 study groups on American campuses met regularly to prepare for the conference.

"Frontier Forums" will be the focal point of the conference. Noted national and international figures will speak and lead discussions on the critical areas of modern life and their significance for missions today.

Union Theological Seminary players will present the drama "The Sign of Jonah" at the opening session of the conference. Each evening, programs will include a "dramatic thesis" in which various arts will be used to focus on the issue of the day.

The conference is sponsored by the Commission on World Mission of the new National Student Christian Federation, which includes the student Christian movements of the major American denominations and of the YMCA and YWCA.

PAGODA WATER TOWER



—RNS

BUILT IN PAGODA STYLE, this 135-foot water tower at Yenching University, Peking, here reflects the traditional Chinese architecture which was used for buildings on the lovely 60-acre campus at a time when government construction was being given the Western Look. Dedicated in 1929, the former private Christian college has been under Communist control since 1949 when it was integrated with other important area schools into "Peking University."



NEWS IN BRIEF

PEACEMAKER

LONDON—Phillip John Noel-Baker, British winner of the 1959 Nobel Peace Prize, is a Quaker who, spurred on by his religious pacifism, has fought for world disarmament and peace for some 40 years.

A Labor Party member of the British Parliament since 1929 Mr. Noel-Baker recently celebrated his 70th birthday. During World War I he was awarded a number of decorations for helping to organize the Friends' ambulance unit in France, Belgium and Italy.

PLAY SELLOUT

MUNICH, GERMANY—All 85 performances of the world-famous Oberammergau Passion Play in 1960 have been sold out, the Bavarian Economics Ministry announced. However, it said, German railroad and bus companies have been given special allotments of tickets that latecomers may be able to obtain.

D P VICTORY

EDINBURGH, SCOTLAND—An official of the World Council of Churches said here that Iraq has had all its refugees rehabilitated, and by the end of next year all displaced persons in Syria, Jordan and Lebanon also will have been resettled.

Dr. Edgar H. S. Chandler, head of the council's Division of Inter-Church Aid and Service for Refugees, said these displaced persons will be settled in small businesses either in countries in which they are presently located or abroad. The Week of Compassion offering of the Disciples of Christ supports this program.

NEEDED: BIBLE READING

WASHINGTON, D. C.—American churchgoers need to do more Bible reading, a professor of religion declared here. Dr. Joseph R. Sizoo of George Washington University, addressing the annual Churchmen's Dinner sponsored by the local Laymen's Committee of Fifty, asserted that "the Bible today is kept in a sort of a spiritual attic, something to be consulted only on a rainy or dreary day."

PULPIT FREEDOM

EVANSTON, ILL.—Fourteen professors from 11 Methodist theological schools adopted a resolution at a meeting here calling on denominational and lay leaders to "maintain Methodism's historic emphasis on freedom of the pulpit." The resolution will be sent to the Church's 1960 General Conference meeting at Denver, Colo., April 27-May 7.

UNITY VIA BIBLE

SYDNEY—An English Roman Catholic Biblical scholar said here the Bible could lead to a "possible rapprochement or even union" between the Christian Churches. Alexander Jones, S.S.L., was in Sydney to address Australia's first National Catholic Biblical Congress. He said in a television interview that church union through the Bible could occur if people "approached the subject without rancor and bias, and without undue emphasis on interpretation."

NEW EDITOR

DETROIT, MICH.—Three Lutheran bodies uniting next year have elected Dr. Edward W. Schramm of Columbus, Ohio, as editor of the new denomination's official periodical.

For 30 years Dr. Schramm has edited the *Lutheran Standard* of the American Lutheran Church. Both the name of the paper and the church have been adopted for the new body of 2,200,000 members.

DAUGHTER ORDAINED

NEW YORK—Mrs. Lillias Hinshaw, daughter of the late Secretary of State John Foster Dulles, received her license to preach by the United Presbyterian Church in the USA.

The mother of four children, she was awarded her bachelor of divinity degree by Union Theological Seminary in May, 1958. Mrs. Hinshaw, 44, is a member of the Madison Avenue Presbyterian church here. She is now permitted to perform all ministerial duties except the administration of baptism and holy communion.

RUSSIAN CHURCHMEN'S TOUR

FRANKFURT AM MAIN, GERMANY—A five-man delegation of the Russian Orthodox Church was received here by the Council of the Evangelical Church in Germany (EKID) after completing a three-week tour of West Germany.

The climax of their visit was a three-day discussion with EKID leaders and theologians at the Evan-

Dibelius Outspoken



BERLIN, GERMANY—Defying Communist threats to bar him from East Berlin, Bishop Otto Dibelius, head of the Evangelical Church in Germany (EKID), preaches a Reformation Day sermon in St. Mary's Church in the Soviet sector. Although informed by East German authorities that he could no longer preach in East Berlin, the bishop drove unhindered past border guards at the Brandenburg Gate to make his scheduled monthly appearance in the church's pulpit.

gelical Academy in Arnoldshain. During the talks, the Russians agreed that the theological differences between them and their hosts were "much smaller than we thought."

REACHING THE PEOPLE

CINCINNATI, OHIO—Methodists were urged here by Dean Walter G. Muelder of Boston University School of Theology to identify themselves "more fully with the so-called common people, or we cannot win the cities nor keep the countryside."

He told the 13th National Methodist Conference on Christian Education that the denomination must make a "concerted and persistent effort" to reach the workers, families with smaller incomes and persons of lower education.

NEWS IN BRIEF

TV MORAL SYMBOL

KANSAS CITY, Mo.—The rigged television quiz program scandal is a dramatic symbol of the moral deterioration of American life, Evangelist Billy Graham said here. He was in this city to receive an honorary degree from nearby William Jewell College, a Baptist school.

LAYMAN CITED

WASHINGTON, D. C.—Dr. Ernest S. Griffith, dean of the newly established School of International Service of American University, received the annual "Layman of the Year" award from the National Capital Area Council of Churches here.

Dr. Griffith, 62, a prominent Methodist, was honored for 25 years of service to his own denomination and to the Council of Churches in Washington.

NO RACIAL BARS

NEW YORK—"Our churches and all our facilities are open to everyone without regard to race or color," some 60 Lutheran Church-Missouri Synod pastors announced here.

Pastors of New York area congregations, they adopted a resolution declaring that "whereas God is no respecter of persons, we believe all forms of prejudice based upon race or color to be morally wrong. This means that any form of racial prejudice is utterly out of the question."

"UNI" MERGER OK'D

SYRACUSE, N. Y.—Representatives of the American Unitarian Association and the Universalist Church of America officially approved the merger of their two denominations at a joint session here.

To be known as the Unitarian Universalist Association the new church body will combine some 100,000 Unitarians and 75,000 Universalists.

LIQUOR ADVERTISING

MINNEAPOLIS, MINN.—The executive director of the National Temperance League said here it is "paradoxical" that America should permit roadside advertising of beer and liquor—"the cause of most highway accidents." Clayton Wallace of Washington, D. C., reported that 40 to 50 per cent of all the nation's

billboard advertising is devoted to alcoholic beverages.

Good news to the temperance league was a Gallup poll report that the number of drinkers in the nation dropped from 67 per cent in 1946 to 55 per cent last year, Mr. Wallace said. He added that the reduction had been "blamed" on education work of temperance groups "and we are willing to take credit for it."

DEAN AT UNION

NEW YORK—Charles Erwin Matthews has been named Dean of Students at Union Theological Seminary here. He has been acting dean for the past two years.

O.T. TV COURSE

WASHINGTON, D. C.—More than 1,000 persons are taking a college course here in Old Testament being offered by American University on

television here. A Methodist minister and Jewish rabbi are teaching the course.

ENTERS NEW FIELD

WASHINGTON, D. C.—Mrs. W. Murdoch McLeod, executive director of the Department of United Church Women of the NCC, was elected the first woman member of the General Commission on Chaplains and Armed Forces Personnel in the 42-year history of that body. She has been given ex-officio membership on the General Commission.

THANKS EXPRESSED

AMMAN, JORDAN—King Hussein of Jordan expressed his country's thanks for Church World Service aid to impoverished Bedouin tribes and Arab refugees in an interview here with Dr. A. Russell Stevenson of New York, overseas program director of the National Council of Churches' welfare agency.

MORE WOMEN

HELSINKI, FINLAND—This year for the first time more women than men have entered their names for theology.

Out of 113 new students at the Theological Faculty here, 55 are men and 58 women. At the Faculty

Reformation Memorial Church Rededicated



NEWLY RECONSTRUCTED Reformation Memorial Church was rededicated at Worms, West Germany. Known also as Holy Trinity, the church was destroyed in World War II. Contributions for its restoration were made by Protestant individuals and groups in many parts of the world. It was in this city that Martin Luther declared his Protestant faith before the famous Diet of Worms to which he had been summoned by Emperor Charles V in 1521.

at Turku there are five men and four women students.

As may be remembered women may not take orders in the Lutheran National Church of Finland, but women theologians are employed in a number of spheres of the life of the church.

SECOND APPEAL

GENEVA—The World Council of Churches has issued an appeal to its member churches for "substantial resources" to aid in the rehabilitation and reconstruction of damage left by typhoon Vera in Japan. This appeal is the second to be issued and asks aid for the long-term "more arduous task of rehabilitation" of victims of the disaster.

SURPLUS MILK ENDING

GENEVA—Announcement of the "almost virtual ending" of availability of U.S. government surplus milk supplies for distribution by relief agencies to overseas needy has brought an immediate appeal from the World Council of Churches here "to milk producing countries" to help fill the need.

Last year CWS sent approximately one hundred million pounds of milk abroad. Approximately 40,000,000 pounds are sought to fill commitments for distribution to 7,200,000 persons in 22 countries through June, 1960, and facilitate "more gradual phase out" of the program.

SERVES THE BLIND

NEW YORK CITY—Miss S. Ruth Barrett, secretary of the Work for the Blind, of the American Bible Society, was the recipient of the Migel Medal "For Outstanding Service to the Blind," presented to her recently here at the headquarters of the American Foundation for the Blind. The medal was presented to Miss Barrett, on behalf of Dr. Helen Keller who was unable to attend, by Dr. Norman Vincent Peale.

CLASSLESS CHURCHES

MILWAUKEE, WIS.—A Protestant leader said here that it might be one of the "tragedies" of Protestantism that it was beaming its message to the middle and upper classes.

Dr. Harold H. McConnell of New York, acting executive director of the Department of Evangelism of the National Council of Churches, told the Milwaukee Ministerial Association that too often congregations failed to reach persons of all races and in all stations of life. Addressing a seminar on evangelism in the city church, he said:

"The evangelism of our day must

meet the needs of the community in which the church is located.

SCHOLARSHIP AWARD

CINCINNATI, OHIO—Roger Williams Straus Interfaith Fellowships were awarded to two Protestant ministers here for study at the Hebrew Union College—Jewish Institute of Religion.

Dr. Nelson Glueck, noted Biblical archaeologist and president of the institution, announced the awards to William C. Gwaltney (Christian Churches) of Newport News, Va., and Bert Hayes (Southern Baptist) of Hart County, Ga. Funds for the two fellowships were provided by the Roger Williams Straus Memorial Foundation, Inc., in New York.

METHODIST GROWTH

CHICAGO—Membership of The Methodist Church increased 123,543 to 9,815,459 in the past year, it was reported here by Albert C. Hoover, director of the denomination's statistical office.

The total included the denomination's 27,750 ministers but not its 1,536,419 baptized children. Cuban members are included in the totals as Cuba comes under the Jacksonville, Fla., area of the church. During the year, the church received 763,464 members, 380,204 on profession of faith. But losses by transfer, death and other causes cut the net gain to 123,543.

AUSTRALIAN EVANGELISM

SYDNEY—Australian church attendance has increased more since American Evangelist Billy Graham's 1959 crusade in this country than at any other time in the past quarter century, the 91st annual assembly of the Baptist Union of New South Wales was told here.

A. J. L. Neate, Christian education director of Sydney's Ashfield Baptist congregation, said that "only a small minority who registered their conversion at crusade rallies have failed to take an active interest in the workings of the church."

SANE APPROACH

OKLAHOMA CITY, OKLA.—A positive "winning approach" as fresh tactics for Oklahoma's reorganized statewide dry organization was emphasized at the group's first annual meeting here since losing the struggle to keep the state constitutionally dry.

Sooner Alcohol-Narcotics Education (SANE), successor to the United Dry Association of Oklahoma, adopted a new constitution and by-laws. The constitution defines the organization's goal as "curtailment of the use of beverage alcohol and all other narcotics, and the elimination of the traffic therein."

DR. DOOLEY HONORED

OMAHA, NEB.—Dr. Thomas A. Dooley received the \$10,000 Mutual of Omaha Criss Award here for his outstanding contributions to medical care for underprivileged nations.

Famous for his work among underprivileged people of the tiny Kingdom of Laos in Southeast Asia, Dr. Dooley was cited for his devotion to the cause of world medicine—a truly remarkable manifestation of a free man helping other free men on a person-to-person basis.

CHRISTIAN POLITICS

WILLIAMSPORT, Pa.—If lay church school teachers would participate in government and politics it would be "mutually beneficial" to them and to those now in these professions, U.S. Senator Hugh Scott (R-Pa.) said here recently. The senator spoke on "The Christian's Responsibility in Government" at the 97th annual Pennsylvania State Sunday School Convention at Williamsport's Pine Street Methodist Church.

"Fortunately for our form of government," he said, "there is no ruling class in America—no people marked only for government service, none exclusively permitted to enter politics, no one 'born to be a congressman.' But despite this absence of limits, too few Americans recognize their right—indeed, their obligation—to participate in government and politics."

PROGRAM CHANGES

NASHVILLE, TENN.—Changing times have brought an end to The Methodist Church's youth caravan program after 21 years.

Changes in the program needs of churches and growing interest by Methodist students in new types of voluntary summer service resulted in the decision to discontinue the program. In recent years students have shown special interest in work camps and travel seminars, while participation in caravans has declined.

CONSTRUCTION REPORTS

WASHINGTON, D. C.—Responsibility for preparing the monthly report on new church construction and other developments in the construction field has been transferred to the U.S. Census Bureau from the Department of Labor's Bureau of Labor Statistics and the Department of Commerce's construction section.

The report heretofore has been issued about the first of each month with estimates for the previous month. It will now be issued three or four weeks later in order to provide more accurate estimates.

*what a chain of memories
to be set off by...*

The Black Hat



by Pauline Tidwell

"Stop here," Susan directed her sister.

"I've brought you my washing, Maudie," she called to the elderly woman rocking on the unscreened porch of the tenant house.

Maudie got out of her battered chair with difficulty. "I almost didn't know you all in that new car, Miz' Suzy," she greeted.

"This is my sister Gwen, from Texas," explained Susan.

"You sure do send Miz' Suzy some pretty clothes," said Maudie respectfully.

"I work in a dress shop," Gwen told her.

"You're dressed to go some place, Maudie," observed Susan.



Illustrated by Berneking

"Yes'm. Our revival meeting at Mount Zion. But I'll have your washing finished by tomorrow," promised Maudie.

"Did you recognize the black hat Maudie was wearing?" Susan asked on the way home.

"Yes, I did," Gwen told her.

It had been more than two years since she had bought that black hat, intending to wear it to the New York market. It would look smart later on her six weeks' tour of Europe. Except that Gwen never got to Europe. Because of Kay. Because of Kay, too, she never cared for the hat again, and had given it to Susan.

"I have a special reason for remembering that hat," Susan told Gwen as they parked under the tall cottonwood trees in front of her rambling house. "I'll tell you about it later," she promised as her three little girls ran to greet them.

"What a chain of memories to be set off by one black hat," Gwen reflected aloud. But Susan's story, whatever it is, won't have a Kay in it, she thought.

Kay, a beautiful, intelligent fourteen-year-old girl had been an occasional member of Gwen's Sunday school class. She had two sets of parents, complete with half-brothers and sisters. The juvenile court had taken her from "unfit" parents and placed her in the home of a childless aunt and uncle. Kay's loyalties were thoroughly confused, and she bitterly resented the court's decision.

Gwen was shocked to learn, one day, that Kay and her best girl friend had disappeared from school. Kay's friend had married her sixteen-year-old sweetheart, and Kay had married a soldier who was AWOL and whose last name she had just learned.

What was to have been a honeymoon turned into another court scene for Kay. And instead of wearing her new black hat to New York, Gwen had worn it to court, where she hoped she could help Kay—pale, frightened little Kay who had made a wreck

of her life and didn't know what to do about it. How well Gwen remembered that hat!

While Susan's girls played school on the back porch and baby Michael took his afternoon nap, Susan modeled the clothes Gwen had brought her. Ten years of marriage and four children had not noticeably changed her figure. Before her marriage she had always dressed smartly. Since then Gwen had sometimes felt a little sorry for Susan because beauty salons and distinctive clothes were no longer part of her life. Yet Gwen adored her sister's children, and almost envied her because of them.

"Tell me about Maudie's hat," Gwen reminded her sister. Sharing moments like this was like old times.

"I had it on when my doctor told me I was going to have little Michael," Susan smiled. "It was a surprise to us. Tom and I loved our girls, but our family was complete, we thought. We had started saving toward a new house, but with a baby coming, we couldn't," Susan kept on. "I was very much depressed. Of course Michael's the light of our lives now, but for a few weeks I felt terribly sorry for myself. Then Maudie brought an end to my self-pity."

"How?" Gwen wanted to know.

"One night her house burned. Maudie was crippled early in life by polio, you know. She has long been a widow. Her only son is ill and has to have constant care. The loss of her home seemed a crushing blow.

"The neighbors were sympathetic and helpful. In a few days Maudie and her son were re-established in the house you saw today. It's much better than the one that burned. I took them some food, quilts and a box of used clothing, including the black velvet hat, and Maudie was so humbly grateful for all the help that she made me ashamed of myself. 'Miz' Suzy, the Lord's been mighty good to me," she told me. 'He's sent me every-

thing I need. Even a hat. I used to pray for a hat to wear to preaching on Sundays, and the Lord's answered my prayers!'"

Gwen was touched by the story. She visualized elderly, crippled Maudie in a used-to-be smart velvet hat, trimmed in sequins, kneeling devoutly with her fellow-worshippers in Mount Zion church.

"What a nice old age for my black hat!" she exclaimed sincerely. "It's serving a worthy purpose, and it's appreciated. What more could a hat wish for?"

Susan nodded in agreement.

"Now I'll tell my story about the hat," Gwen confided. And she told about Kay.

"What happened to the girl?" Susan asked with concern.

"The marriage was annulled and she was sent away to a nice private school," Gwen told her.

"If her family could afford to do that, why hadn't they done it before?" Susan wanted to know.

"Her family knew nothing about boarding schools and could not have paid the expenses. They wanted to send her to the State reformatory for delinquent girls," Gwen said bitterly, remembering how she had shuttled from one dusty office to another, telling county officials what a sweet, good girl Kay was. She'd pointed out to each that her life would be ruined if she were sent to such a place. Getting their consent to send her to a private school, she had then met opposition from both sides of Kay's family. She remembered the judge, the juvenile officer, even Kay herself, pleading for her family's consent, which finally was grudgingly given. And she thought of the black velvet hat with sequins.

Understanding dawned in Susan's eyes. "So you didn't really cancel your trip to Europe that summer to attend a salesman's workshop. You did it to save a girl from reform school. You're

(Continued on page 22.)



"Where the Scriptures Speak . . ."

by the Editor

January 3, 1960

Scripture: Acts 13:1-4; 13:14;
44-49.

HAPPY NEW YEAR! It is my sincere wish that this new year of study together may indeed be a happy and profitable one.

As always, you will understand that I proceed from a profound faith in the scriptures as the word of God, but that the conclusions are simply my best judgment on the application of scripture to life. I have neither the ability nor the authority to speak the last word on any subject.

It is good that we have a title with the word "pioneers" in it for the first lesson of the new year. This title would not mean much in many countries, but it stirs emotions in the hearts of Americans. We are a very young nation. There are many people living in Oklahoma who "made the run" into the territory early in the century. Organizations which look back to the first settlers in various regions of our country are very popular. Emotionally, we are well prepared to be pioneers.

Our lesson today concerns the initial pioneering effort of the early church as a missionary body. Following the Pentecost experience in Jerusalem, many of the believers scattered here and there, preaching and speaking of Christ as they went. It is not until we find this experience in today's lesson in the church at Antioch that we find a concerted, organized effort at a missionary program.

The church at Antioch was going about its normal life, "worshipping the Lord and fasting." (Acts 13:2.) There were proph-

ets and teachers there. (Verse 1.) Remember that the word prophet means, "to speak for God" and is not at all confined to the more modern interpretation of "foretelling the future." These people were exhorting and teaching the gospel. We don't know very much about any of the people mentioned, except Saul. It would be interesting to know how Symeon "who was called Niger" got to Antioch. The only reason for his name would be that he came from Nigeria, a long way off.

It was in the midst of this situation that the Holy Spirit spoke, presumably through one of the leaders, saying that Barnabas and Saul should be set aside for special work. (Verse 2.) The modern church has concluded a great deal from a very small amount of evidence in the New Testament. This is true of the following verse, Acts 13:3.

Three steps are mentioned regarding the setting aside of Barnabas and Saul for missionary work. They fasted, prayed and laid their hands on them. The laying on of hands is still symbolic of the ordination of a minister or other church worker, in nearly every church including our own. Fasting may not be so widespread. I remember in my boyhood days at Johnson Bible College that we always fasted on the morning of an ordination. That is, the candidate and his close friends did so.

We ought to be sure that we keep the spirit of this occasion and do not get involved in technical discussions that make this verse the Biblical way, and the only possible way, of sending forth a Christian worker. There is no indication in the text that

a formal plan, for all time to come, was being established.

It is interesting to note that Luke shifts from calling the great missionary Saul to the Greek spelling Paul in this chapter. No word of explanation is given. The church has usually said that it was because he was being sent as an apostle to the Gentiles. This explanation is interesting in the light of the fact that "on the Sabbath day" Paul and his party went into the synagogue, two Sabbaths in a row. (Verses 14 and 44.)

They traveled fast and to a considerable distance. I remember when I commented on this text several years ago when it appeared in the lessons, I said that Paul probably traveled farther than most people had in our time. Now, I suppose that would not be true, especially of Americans. But he still covered a great distance in the years of his missionary endeavors.

Paul was not simply a pioneer for Christ because he traveled long distances, however. The real sense in which he was a pioneer probably is revealed in the last verses of our lesson today. He had no real success dealing with his own people, even though "almost the whole city gathered together" to hear him speak the word of God. (Verse 44.)

The text says that "when the Jews saw the multitudes," they began to make trouble. (Verse 45.) The multitude was Jewish also. These were the leaders, the most orthodox, I suppose, who reviled Paul. This gave Paul his chance to "turn to the Gentiles." (Verse 46.)

This is why we have always spoken of Paul as the missionary to the Gentiles. He preached to



Meaning for Today

by Herschell H. Richmond

his own people whenever possible, it is true. But his great work remained to be done among the Gentile people.

In this he was the pioneer of all time.

The Scripture

Acts 13:1-4

1 Now in the church at Antioch there were prophets and teachers, Barnabas, Symeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul. 2 While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." 3 Then after fasting and praying they laid their hands on them and sent them off.

4 So, being sent out by the Holy Spirit, they went down to Seleucia; and from there they sailed to Cyprus.

13-14

13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia. And John left them and returned to Jerusalem; 14 but they passed on from Perga and came to Antioch of Pisidia. And on the sabbath day they went into the synagogue and sat down.

44-49

44 The next sabbath almost the whole city gathered together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted what was spoken by Paul, and reviled him. 46 And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God should be spoken first to you. Since you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles. 47 For so the Lord has commanded us, saying,

"I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth."

48 And when the Gentiles heard this, they were glad and glorified the word of God; and as many as were ordained to eternal life believed. 49 And the word of the Lord spread throughout all the region.

THE launching of the Mediterranean mission by Paul and Barnabas, viewed in historical perspective, strikes us as a bold undertaking. The sheer audacity of it is overwhelming. Its startling success is almost unbelievable. Yet some of us, no doubt, will regard it merely as the normal activity of a church being led by the Holy Spirit. Are we to think of the Holy Spirit as taking the initiative in designating and sending out these two missionaries while the congregation itself only gave consent? Or, may we regard Luke's reference to the Spirit as his explanation of the inner compulsion and enthusiasm which motivated the Antioch church? In other words, was the Spirit working from without, or from within, this congregation?

Our answer to this question largely determines the relevance of today's lesson to our modern witness for Christ. If Paul and Barnabas were recipients of a unique dispensation of divine power, we could hardly expect their exploits to be duplicated in our time. But if, on the other hand, we may think of their mission as the church's response to the inner prompting of the Holy Spirit, then the modern church faces a similar challenge in our time.

This conclusion seems justified by the subsequent expansion of the church during the period immediately following Paul's labors.

The real work was done by countless unnamed men and women who spread the message to friends and neighbors. Ap-

Mr. Richmond is minister of First Christian Church, Rochester, Minnesota.

parently, the Holy Spirit continued to direct the church's mission so long as humble Christians submitted to its leading.

Can anyone doubt that this same source of inspiration and power is available to the church today? A modern congregation, just as the Antioch church, can launch an effective mission for Christ if it is willing to be led by the Holy Spirit.

In launching its Mediterranean effort the Antioch church displayed three essential elements of an effective Christian witness. First, it was impelled by a sense of mission. The gospel of the risen Jesus had not only assured them of salvation from sin, but it had also given them a meaning for life, a purpose for living, and a goal for their striving.

Second, the Antioch church saw a vision of new frontiers for Christian witness. Ancient barriers to human fellowship had broken down. Jews and Gentiles could worship together in a common devotion to Christ. Even persecution attracted interested bystanders and added converts. This heightened their evangelistic zeal.

Third, the Antioch church was motivated by a pioneering spirit. If man's age-old barriers to fellowship were already crumbling before the gospel, why not completely eradicate them? More remarkable than Paul's extensive travels were these conquests of stubborn spiritual barriers which the church overcame.

The modern mission of the church calls for men and women who are convinced that God calls us to tackle difficult frontiers in human relations, motivated by a sense of mission, and eager to become pioneers for Christ.

NEWS

of the Brotherhood

Joe Van Boskirk New Capital Area Exec.

WASHINGTON, D. C.—J. J. Van Boskirk has been named executive secretary for the Capital Area Council of Christian Churches with headquarters here. He will assume his new duties Feb. 1.

Mr. Van Boskirk has been secretary of the Chicago Disciples Union for the past 14 years. Previous to that he served about three years as pastor of Central Christian Church, Florence, Ala.

Chester Barnett, who has been acting as executive secretary in the Capital Area along with his duties as director of Christian education, will now be able to give full time to the latter field of service.

Van Boskirk is a native of Selling, Okla., and attended Phillips University, Enid, Okla., where he received both the A.B. and M.A. degrees. While a student at Phillips he served as minister for the Christian churches in Tangier, Deer Creek, Oak Grove and Hennessey, all in Oklahoma.

W. Va. State Secretary

Valentine Honored

CHARLESTON, W. VA.—Ralph E. Valentine, executive secretary of West Virginia Christian Missionary Society, was honored during the recent state convention for his 20 years of service to the Christian churches of this state.

Dr. Earl Core, head of chemistry department at the University of West Virginia and president of the state convention, presided at the recognition dinner. Hubert L. Barnett, pastor of First Church, Wheeling, and chairman of the state board, presented Mr. Valentine with a \$1,200 check in behalf of the Christian Churches of West Virginia, to send him to the World Convention in Edinburgh, Scotland, next summer.

The convention passed a resolution changing the name of the West Virginia Christian Missionary Society to Christian Churches of West Virginia (Disciples).

Robert Lemon, pastor of Bethany Memorial Church, was elected president for the 1960 convention which will be held at Central Church, Huntington, next November.—DAVID A. ROWAND.



J. J. Van Boskirk

Chain of Prayer

INDIANAPOLIS, IND., Dec. 8, 1959.—A 60 per cent increase in the number of Christian Churches (Disciples) enrolled in the 1960 brotherhood-wide Chain of Prayer will make it the largest in history.

FIRST CHRISTIAN CHURCH, Centralia, Ill., celebrated at special ceremonies the final payment of its building debt Nov. 15. Merle G. Rogers (right), co-chairman of the building-fund committee, is shown presenting the mortgage to Robert McCall, chairman of the board. Homer E. Watkins, pastor, looks on. The \$75,000 ten-year loan was paid off in five years.



A total of 210 churches in 37 states and Canada will participate in the Chain, an evangelism emphasis, which begins January 1 and ends on Easter morning.

Every period of each of the 107 days has been assigned with many of the days having more than one church in participation, according to Donald Salmon, executive secretary of the department of evangelism of the United Christian Missionary Society.

90th Anniversary

SAN MARCOS, TEX.—First Christian Church here celebrated its 90th Anniversary on Oct. 11. Charles Jones, Jr., is pastor of the church.

Dr. Travis A. White, president of Midwestern University, Wichita Falls, Tex., was the main speaker for the occasion. Dr. White also spoke to the students of Southwest Texas State College here and led a retreat of the board of directors of Campus Christian Community.

Dr. John Flowers, president of the college, and Mrs. Flowers were guests of the church along with other community and education leaders.

Former ministers of the church have been Hugh Warner, A. N. Hinrichsen, Rudolf C. Tatsch, Ed J. McDonald, Jr., and Garland Farmer.

125th Anniversary For Kentucky Church

NORTH MIDDLETOWN, KY.—When First Christian Church here celebrated its 125th anniversary members of the congregation noted many similarities of the church's history with that of the Restoration Movement.

Eliminated from the Boone Creek Association of Baptist Churches because of their objection to the Philadelphia Creed, Alexander Campbell was invited to preach for them. Their pastor, Elder John Smith, was intrigued by Mr. Campbell and made a serious study of his preaching and the Bible.

Elder Smith's "new" preaching captivated the hearts and minds of his congregation as he proclaimed a vision of all Christians united and working together in a common faith, mutual love and perfect freedom of opinion.

A church business meeting was held and resolution passed that "the church adopt as the ground for union the Bible as their only creed and Christian as their only name." The congregation then dropped the name "Bethel Reformed Baptist" and adopted the new name of "Christian Church at North Middletown."

The present pastor is Miller Dungan.

Petitions Convention On Alcohol Stand

TAMPA, FLA.—First Christian Church here through the official board recently approved the following resolution:

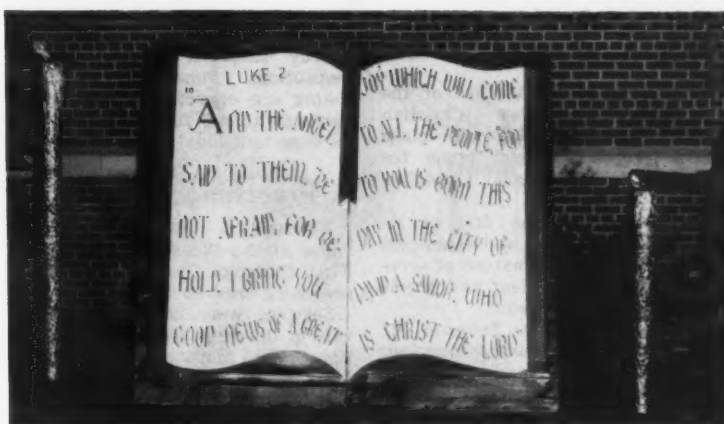
Comes now the official board of the First Christian Church of Tampa, Florida, by its undersigned officers, and declares:

WHEREAS, the Christian Churches (Disciples of Christ) are dedicated to the attainment of the mature man, as revealed through Jesus Christ, our Lord, and

WHEREAS, the Christian Churches stand inexorably opposed to all interests and enterprises that promote inadequacy or immaturity in man, and

WHEREAS our homes and communities are subjected constantly to the call of sub-Christian conduct by the advertising propaganda of the brewery and liquor industries of America,

NOW THEREFORE, be it resolved that the First Christian Church of Tampa, Florida prays that the In-



THE I. C. BUCY CLASS of Winchester Avenue Christian Church, Martinsburg, W. Va., arranged this outdoor Christmas display. Clifford Fries painted the open Bible while the candles were prepared and erected by Charles and Kenneth Mongan. William A. Cook, minister, Mrs. Cook, Mr. Fries and Mrs. Paul Thompson, class president, assisted.

ternational Convention of Christian Churches (Disciples of Christ), through its department of public relations, develop and present a program of education to the American public documenting the destructive results upon the moral and economic life by the consumption of alcoholic beverages.

● Jay R. Calhoun

Named Assistant Dean At Disciples House

CHICAGO—Jay R. Calhoun will become assistant dean of Disciples Divinity House of the University of Chicago, Jan. 1.

Dean W. B. Blakemore said that the new office of assistant dean has been created to enhance the development of the school and of the Federated Theological Faculty of the University of Chicago of which Disciples Divinity House is a participating member.

Mr. Calhoun's duties will focus on financial and program development and on a student guidance.

During the past five years Mr. Calhoun has served as national director of ministerial services for the United Christian Missionary Society, Indianapolis. He has developed a program of recruitment and guidance for ministerial students which has been adopted nation-wide by the Disciples. Mr. Calhoun has also given supervision to the program of ministerial placement, and has promoted the raising of professional standards in the ministry.

—LEST WE FORGET

(Continued from page 8.)

challenging American to discuss certain problems openly.

The appeal made by the Council early this spring with both Christian and democratic. We were challenged to:

1. Uphold the right and duty of the churches and their councils to study and comment upon issues of human concern, however controversial.
2. Encourage from within and without the churches and their councils full and open criticism of the positions taken by them.
3. Resist all efforts to discourage full freedom of discussion and reject attempts to suppress such freedom.
4. Invite full candor on the part of government officials and other leaders of opinion in the public exposition of problems and dilemmas affecting our nation and its citizens.

"Eternal vigilance is the price of freedom." As Christians we must face every problem with the light of sensible public discussion. God help us lest we forget.¹

¹Quoted from, "The Hartford Appeal," a Pronouncement adopted by the General Board of the National Council of Churches of Christ in the United States of America, assembled in Hartford, Conn., Feb. 25, 1959.

19th N.B.A. Home Is for Retarded

ST. LOUIS, Mo.—Churches of the Disciples of Christ (Christian Church) are proceeding with plans for a proposed special home for exceptional children near Columbia, Mo.

The project is the first of its kind among Disciples and is unique, in its comprehensive nature of service to mentally deficient and physically defective children.

President Orval D. Peterson, of the National Benevolent Association, with headquarters here, an agency of the Disciples, said a tract of 25 to 30 acres has been given by the Lenoir Memorial Home for the proposed new school. It will become the 19th home within the association.

Dr. Peterson called the project "one of the greatest needs of our day" and remarked that it is one of several areas of service now being explored. Another area is in care for the senile aged.

To be known as the Woodhaven Christian Home, it will serve mentally and physically handicapped youngsters who are educable or trainable. "In the spirit of the compassionate Jesus, it will provide for the physical, moral, intellectual and spiritual wants of any child," he said.

Anticipating the home to be operational within five years, he pointed out that it will probably serve initially the five-state area of Missouri, Illinois, Oklahoma, Arkansas and Wisconsin, but will eventually be available to all children in need, regardless of race or creed, throughout the United States.

The location is adjacent to the Lenoir Memorial Home, a residence for retired full-time Christian workers some four miles southeast of Columbia.

A special committee of local, regional and national leaders is currently studying proposals for building, enrollment and other problems. The project is under the direction of the St. Louis Christian Home, another NBA affiliated home. It will be operated as a separate unit of that children's home.

Peterson also stated that it is possible that Woodhaven would be used in part as a training laboratory for nearby hospitals and educational institutions. Funds for the undertaking are expected to come from various national foundations as well as from individual gifts.

A Preaching Mission

KENNEWICK, WASH.—In observance of the Week of the Ministry, First Christian Church here held a preaching mission Oct. 11-16.

Services were conducted nightly with a different neighboring Christian Church minister preaching each evening.

Participating in the mission were: Paul G. Nance, Pasco, Wash.; Richard F. Allen, Othello, Wash.; C. M. Foust, Dayton, Wash.; Ray R. Renzema, Pomeroy, Wash.; Donald B. Payne, Pendleton, Ore.; and Wallace N. Hastings, La Grande, Ore.

Pulpit Exchange

PASCO, WASH.—A special feature of the "Week of the Ministry" observance in the Tri-Cities of Pasco, Kennewick, and Richland, Wash., was a pulpit exchange.

Taking part in the exchange were the First Christian Churches of Pasco and Kennewick, and the Northwest United Protestant Church (Disciple sponsored) of Richland.

Paul G. Nance, minister of the Pasco church, spoke at Richland; Maurice D. Swisher, minister of the Richland church, spoke at Kennewick; and Ronald W. Yates, minister of the Kennewick Church, spoke at Pasco.

Chaplains' Retreats

An interdenominational series of retreats for chaplains will take the place of the Disciples Chaplains' Retreat series during 1960, according to Carl M. Boyd, director of chaplaincy services for The United Christian Missionary Society.

There were four retreats for Disciple chaplains in 1959.

Six locations and dates for the 1960 series are as follows: Eastern Area of the United States, The Inn, Buck Hill Falls, Cresco, Pa., Jan. 4 to 7; Western Area of USA, Asilomar, Box 537, Pacific Grove, Calif., Jan. 18 to 21; Southwestern Area of USA, Presbyterian Mo-Ranch, Hunt, Texas, Feb. 1 to 4; Mid-Western Area of USA, Estes Park Conference, Estes Park, Colo., May 2 to 5; Southeastern Area of USA, Ridgecrest Baptist Assembly, Ridgecrest, N. C., June 6 to 9; and Central Area of USA, Lindenwood College, St. Charles, Mo., June 6 to 9.

Historic in Indiana

DANVILLE, IND.—The 80th consecutive session of the Annual Convention of Christian Churches of Hendricks County, Indiana, convened here at First Christian Church early this fall.

The convention is one of the oldest of its type in the country.

The churches involved are: Brownsburg, Clayton, Coatesville, Danville, Hazlewood, Lizton, Maplewood, Montclair, North Salem, New Winchester, Pittsboro, Plainfield and Stilesville.

A two hundred-page "History of the Christian Churches of Hendricks County, Indiana," has been compiled and is now in the hands of the printers.

This book is the product of the cooperative effort of the churches themselves.

Day Camp Project

VISALIA, CALIF.—An interdenominational sponsored Christian Day Camp held near here this past summer is now being appraised. It was to serve the youth and children of a fringe area community made up primarily of people with Mexican background.

Howard Fowler, pastor of First Christian Church here, headed the committee of Christian leaders that brought about the establishment of the project. Don Charles, minister of education at the Christian Church, served as Camp Christian business manager.

Churches cooperating in the program were the Spanish Baptist, Latin American Assembly of God, Presbyterian, Episcopal, Baptist, Methodist, Nazarene and Christian.

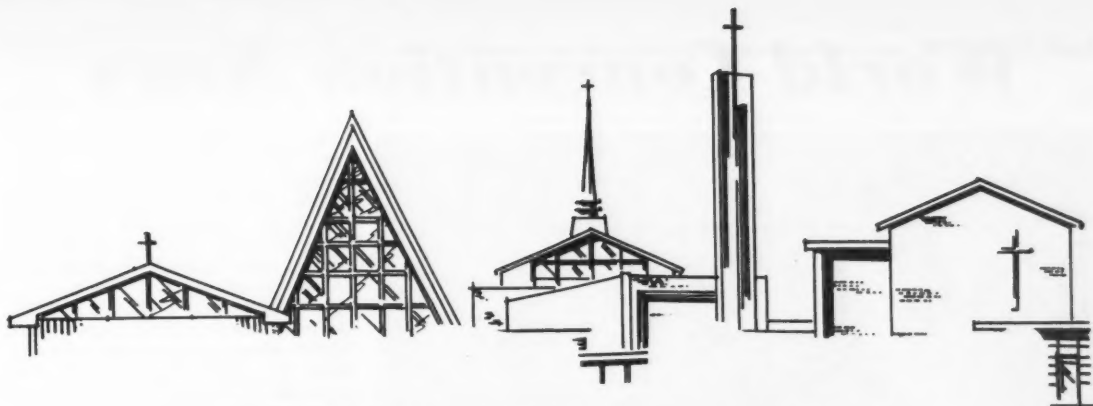
Leadership and financial support for the week-long camp was provided by the participating churches. Five summer service volunteers from the Migrant Ministry program of the National Council of Churches assisted in the camp. Also the Visalia YMCA was one of the co-sponsors and the local Kiwanis club provided milk for each day.

Central to the camp was a teaching program with the theme, "Followers and Helpers of Jesus." This followed the vacation church school pattern with an expanded schedule including field trips, nature walks, crafts and similar activities.

Many civic leaders have voiced their approval of this summer's pilot project, including the Roman Catholic principal of the grade school in the area served by the camp.

Christian Church Films Foundation

presents
That They May All Be One
a colored, half-hour, 16 mm film
Rental \$12.50 from
CHRISTIAN BOARD OF PUBLICATION
Box 179, St. Louis 66, Mo.



Your Building Questions Answered

by Donald E. Mitchell

QUESTION: We have heard that the Board of Church Extension provides a depository and investment service. Who may participate and what are the benefits?

ANSWER: For several years the Board of Church Extension has provided such services and many individuals, churches and church organizations across the brotherhood currently accumulate their savings with Church Extension. However, many are quite surprised to learn that such a service exists.

From the time of its founding in 1883 to 1931 all Church Extension funds were of the permanent type, accumulated through bequests, annuities, interest earnings, gifts and church offerings.

In 1931 the first element of the board's current Trust Fund program, the Passbook Savings Plan, went into effect.

This plan, closely resembling a local bank savings account, permits the deposit of funds at any time and in any amounts. Such deposits currently earn 3½ per cent per annum and withdrawals can be made on short notice.

In 1956 a second plan was added to the program—the Investment Certificate.

The plan provides for the investment of larger amounts of money, receiving a higher rate of interest.

Certificates are currently issued in amounts of \$500 or more and for a minimum of three years. These investments earn 4 per cent per annum.

Interest earnings from either type account may be taken by check twice each year or may be left with the account and thereby be com-

pounded.

There are several distinct advantages in a Church Extension savings account:

1. ASSISTANCE TO CHRISTIAN CHURCHES

There is the satisfaction of knowing that every dollar deposited will be used to help finance Christian church building programs across the brotherhood.

2. PROVEN SAFETY

During its 76-year history Church Extension has met every obligation on time and in full. The Board holds \$2 in assets for each \$1 held in trust and maintains a \$2,000,000 line of credit at two Indianapolis banks.

GENEROUS INTEREST RETURNS

The current rates of 3½ and 4 per cent are paid for each day Church Extension holds a depositor's funds. Last year Church Extension depositors earned over \$207,000 in interest.

AVAILABILITY

Although 30 or 60 days' notice is required, under the by-laws, for withdrawal of funds this stipulation is basically a safeguard. In almost every case withdrawal requests are honored when they are received.

Participation in this service is open

to all individuals, churches and church organizations throughout the brotherhood. Many of our state and national organizations as well as colleges and seminaries use this service. An increasing number of Christian churches are accumulating their building funds in Passbook accounts.

As of August 31, this year, Church Extension had 2,212 savings accounts representing over \$7,606,000. Approximately half of these accounts are held by individuals.

Further information and literature regarding the Church Extension savings program may be obtained by writing to the Board of Church Extension of Disciples of Christ, 110 South Downey Avenue, Indianapolis 7, Indiana.

BOOKS RECEIVED—

- "Faith, Freedom and Selfhood." By Charles R. Sunnette, Jr. The Seabury Press. 239 pages. \$4.75.
- "Fires of Youth." By Margaret B. McGee. Muhlenberg Press. 282 pages. \$3.50.
- "Holy Communion." Compiled by Massey H. Shepherd, Jr. The Seabury Press. 162 pages. \$3.
- "A Miracle in the Sky." By Harold H. Greer. Vantage Press, Inc. 146 pages. \$3.50.
- "On Wings of Healing." Edited by John W. Doberstein. Muhlenberg Press. 64 pages. \$1.50 (Paper).
- "Private Testimony and Public Policy." By Phillips Ruopp. Pendle Hill Pamphlets, Wallingford, Pennsylvania. 32 pages. \$0.35 (Paper).
- "The Voyage of the Golden Rule." By Albert Bigelow. Doubleday and Company, Inc. 286 pages. \$3.95.
- "Major Religions of the World." By Marcus Bach. Abingdon Press. 128 pages. \$1.

1959 YEAR BOOK

Christian Churches (Disciples of Christ)

Ready Jan. 1, 1960

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CHRISTIAN BOARD OF PUBLICATION

Box 179, St. Louis 66, Missouri

Donald E. Mitchell is director of public relations for the Board of Church Extension.

World Convention News



THE EXECUTIVE COMMITTEE of the World Convention of Churches of Christ (Disciples) meets periodically for planning sessions. From left are: Theo. O. Fisher, Indianapolis, program chairman; Mrs. Charles K. Green, Cheshire, England, president of the World Christian Women's Fellowship and one of World Convention vice-presidents; H. B. Holloway, Indianapolis, transportation secretary; Charles K. Green, Cheshire, England, president; and Jesse M. Bader, New York City, general secretary.

Just Ahead of the World Convention

Course in Britain

BIRMINGHAM, ENG.—A summer course for ministers will be held here at Overdale College in Selly Oak July 9-23 just ahead of the World Convention of Churches of Christ (Disciples).

Registration will be limited to 18 persons and will cost \$75.00. This includes room, board and registration for the two-week period.

Theme of the conference will be "Church and Culture: the Role of the Protestant Pastor." Lecturers will include Professor John Foster, dean of the theological faculty at Glasgow, Scotland; Professor J. Eric Fenn, scientist and theologian; Canon Lampe, head of the department of theology and dean of the faculty at Birmingham University; Professor H. C. Lefever; Dr. William Robinson; Principal A. L. Brown; and Dr. Leonard Wilson, former bishop of Singapore and now bishop of Birmingham.

For additional information inquiries should be addressed to: Dr. Parker Rossman, Yale Divinity School, New Haven, Conn.

Ship to Edinburgh

INDIANAPOLIS, IND.—"If you are looking for fun and fellowship with Disciples you will find it on board the S. S. "Ivornia" on the way to the Edinburgh Assembly of the World

Convention scheduled for Aug. 2-7, 1960."

This was the recent statement of Harry B. Holloway, transportation secretary of the World Convention of Churches of Christ (Disciples).

S. S. "Ivornia," new Cunard Line ship, will sail from Montreal, Canada, on July 22, 1960, and arrive at Greenock, Scotland, six days later. With accommodations for 100 first-class and 800 tourist-class passengers, it is expected that 250-300 Edinburgh delegates will be on this ship.

Plans are also being made for an Ivornia University on Board Ship with Ross Griffith, Eugene, Ore., serving as president and James L. Stoner of Columbus, Ind., as director of deck games and evening programs.

Convention Capsules

● ERIC ROUTLEY, Edinburgh, Scotland, has been appointed as the official organist for the 1960 World Convention of Churches of Christ (Disciples). He is considered one of Britain's finest organists and will play the four-manual organ in Usher Hall for the convention services.

● THE CHOIR LOFT in Usher Hall, scene of the 1960 World Convention, seats 333 people. All choir members from the various countries, who are coming to Edinburgh, are in-

vited to become a part of the World Convention choir. Arthur Wake, professor of church music at The College of the Bible, Lexington, Ky., will be the director. The first united choir rehearsal will be held at 3:00 P.M. at Usher Hall on Tuesday, Aug. 2.

● UPON ARRIVAL in Edinburgh for the World Convention of Churches of Christ (Disciples) all overseas delegates are requested to go direct to the assembly rooms, 54 George Street, in order to present their registration receipt, obtain their program book and badge, check their housing accommodations and receive any last-minute instructions. A reception committee will help all delegates find their way to their place of residence while in Edinburgh.

● INDICATIONS are now that there will be at least 3,000 in attendance at the Edinburgh World Convention next August. Also there is a big possibility that the number present may go as high as 3,500.

● THE EDINBURGH COMMITTEE planning for the World Convention urgently requests that no overseas delegates arrive in Edinburgh before Tuesday morning, Aug. 2. All room reservations begin at that time and are good until Monday, Aug. 8.

—THE BLACK HAT

(Continued from page 15.)

paying Kay's expenses at boarding school!"

Gwen smiled. "Europe will always be there. Maybe I can go later," she said, trying not to sound wistful. "But if I never get to go, I'll still have no regrets."

"Well, now," Susan beamed, "I used to worry because you were missing the pleasures of being a mother. And here you were, all the time, mothering a girl of your own."

"It's satisfying," Gwen said contentedly, "and I'm happy in my niche."

"So we're both serving our purpose in life," Susan hugged Gwen impulsively. "We're just a couple of old black velvet hats," she giggled.

"Trimmed with sequins!" Gwen reminded her.

Kelly O'Neill Will Retire December 31

DENVER, COLO.—Kelly O'Neill, pastor of Central Christian Church here, will retire from the active pastorate Dec. 31.

Mr. O'Neill, who has spent 42½ years in the ministry, is the author of two books, *Paths the Master Trod* and *I Have Called You Friends*. He was educated at Hiram College, the Pacific School of Religion and University of Southern California. P. S. R. awarded him the honorary D.D. degree in 1946.

His pastorates have included: Payne Avenue Church, North Tona-wanda, N. Y.; Oakland, Fruitvale, Alhambra and Huntington Park in California; Crown Heights in Oklahoma City; First Church in Wichita Falls, Tex.; and Central Christian here in Denver. During his ministry Dr. O'Neill received over 5,000 people into churches, married 2,900 couples and preached 3,700 funerals.

He has held many positions of responsibility in brotherhood life, serving on state boards in Northern California, Southern California, Texas, Oklahoma and Colorado; also was president of Colorado Convention of Christian Churches in 1946.

The International Convention of Christian Churches (Disciples) honored him with election to the position of first vice-president where he served from 1954 to 1956.

Big Development Program, Churchmanship Emphasis

Oregon Events

CORVALLIS, ORE.—Oregon is in the midst of a drive to raise capital funds to underwrite the beginning of its new church development program. The goal is \$16,300. Unified Promotion has approved the campaign as over-and-above the general Unified Promotion giving.

Nov. 8 was designated as "Lynchwood Day." Lynchwood is the first project in the new church development program. It is the site of a new church located at 174th and Marie streets in east Portland.

The Oregon Christian Missionary Society sponsored a series of three conferences on churchmanship in October. The purpose of each conference was to strengthen the local church's program in a more effective functional approach. Three special areas were emphasized: evangelism, stewardship and membership development.

Three guest leaders used in the

conferences included: Donald Salmon of the United Society's department of evangelism; Samuel Pugh of the department of church development, also in the United Society; and Julian Stuart of the department of stewardship in Unified Promotion.

Hartzell Cobbs, Jr., of First Christian Church, Modesto, Calif., was the banquet speaker at each conference.

The evangelism commission of the Oregon Christian Missionary Society held a series of eight district evangelism conferences in November. Sherman Moore, state director of evangelism and church development, gave leadership to these meetings.—RAY S. HEWITT.

Kankakee Dedication

KANKAKEE, ILL.—Central Christian Church here dedicated its new and remodeled church plant on Nov. 1.

Total cost of the building program was approximately \$250,000. The new sanctuary seats over 400, with the education unit designed for a church school with an enrollment of 415.

The usual duo-worship services were held in the morning on dedi-

cation Sunday with W. Harold Edds preaching at the early hour and B. H. Bruner speaking at the later service.

William T. Percy, president of Board of Church Extension, spoke during the dedication service held in the afternoon.

Mr. Edds, who served as minister of Central Church 1951-1957, has accepted a call for a return pastorate and will begin his new work here about Feb. 1, 1960.

John L. Suttentfield, Jr., present pastor, has resigned to accept a call to Riviera Beach Tropical Sands Christian Church in Florida. He will begin his new ministry Jan. 10 1960.

Calif. Centennial

UKIAH, CALIF.—First Christian Church here celebrated its centennial the week of Oct. 4-11. A special offering received at one service more than paid off the church debt.

A banquet was held during the week and a tea was given one afternoon. Old pictures and relics of the church were on display.

Bruce Jones, ad interim executive secretary, was the speaker.

Roy B. Weakland has been pastor of the church since Jan. 1, 1959.

Church Being Built in Minden, La.



FIRST CHRISTIAN CHURCH, Minden, La., organized three years ago has broken ground for its first unit. Participants in the services (from left) were: Joe R. Babb, secretary-director, Louisiana Association of Christian Churches; Don Holt, church school superintendent; L. W. Maxey, board chairman; Mrs. J. T. Hicks, president of the Women's organization; George Doergey, building committee chairman; L. C. Reece, minister; and Mayor Frank Norman. The new church is a project of the Louisiana Christian Men's Fellowship.



"You Are What You Read"

PERSONAL GLIMPSES

Pages From an African Notebook. By Jack Barron. Missionary Education Department, UCMS. 52 pages. \$1. (Paper)

Diaries usually make for intriguing reading. Jack Barron's is no exception and his published "Pages from an African Notebook," make one wish to get hold of the entire diary and read the unpublished pages as well.

For Jack Barron has done what he says is almost impossible to do—he has "captured by words" what life as a missionary is like. And it isn't all a bed of roses or one grand *Hallelujah Chorus*. There are "moments of wide-eyed expectations" and moments of disillusionment. The aggregate is, however, a firmer faith. The diary exposes the qualities which missionary life demands and the weaknesses and strengths that appear in individuals who live this life.

Written during a three-year term of service in the Belgian Congo, the account catches the day-by-day moods and experiences and records them with gifted ability. The beauty of the sunsets, the vivid colors of the clothes which "make a group of African women walking down the path together look like a flower garden on the move," the silver pathway of the Congo moon across the Momboyo river—these scenes balance up the snake in the kitchen, the rats on the rafters above the bed, the driver ants, the pettiness that grows more petty in missionaries and Africans alike as work presses, isolation settles down, heat, sickness and differences of opinion close in.

But Sundays in the Congo! Singing together, missionaries, Africans, all worshipping together, praising God together, joining together with all the people of the earth. Then the vision clears. "Thank God for Sundays!" says Jack Barron.

Barron has been braver than many missionaries in recording how he feels and what those feelings make him do sometimes. Few are the missionaries—or other mortals for

that matter—who have not experienced these emotions and kept them guiltily from public acknowledgment. "... I find myself shouting at someone almost every day. The constant and continual pressure on time, energy and patience ... after a hard day's work from five thirty in the morning until five in the afternoon ... and the African is still there ever with you. So many of the tasks seem far removed from the heralding of the Kingdom of God. And you find your energy spent and your patience exhausted. Sometimes I feel as if each African, with his petition, is coming with a metaphysical teaspoon and is taking me away with him, spoonful by spoonful."

Early in his term of service Jack Barron records this: "The most important thing I can do while in Africa is simply to love God and to let that love shine through me to the people about me." As the years pass he re-examines this statement and finds it holds. But he finds he has gotten so immersed in programs and plans that they sometimes block the flow of love.

This bothers him, as it probably should bother a lot of us. In the life of Robin Cobble who was killed in an accident in the Congo, he finds an answer to many of his questions about Christian love. "I suppose there will be little room to record the life of a simple missionary killed by a herd of goats on an isolated jungle path. ... I shall always remember the man who showed me what Christian love can be when translated into human flesh."

"Will the mission effort last? Is it really worth while?" These are the two questions which Jack Barron says he has most often been asked since coming back to the United States. He finds the answer on the banks of the Congo, in the streets of Coquilhatville, in the back-country villages. Cleanliness, neat lawns, fruit, a large brick church, a school, a carpenter shop, a hospital. These are the miracles that answer the question.—MYRTA (MRS. EMORY) ROSS

STORY OF THE CAROL

The English Carol. By Erik Routley. Oxford University Press. 272 pages. \$5.

This is a fascinating and scholarly little volume by Erik Routley, MacKinnell Lecturer in Church History at Mansfield College, Oxford, and authority on church music. His purpose is "to tell the story of the carol ... and to show what comment it offers on the developing social and religious life of our country (i. e. England) over half a thousand years." It is well for the reader to have at his elbow a copy of *The Oxford Book of Carols*, since it is the principal carol collection to which the author refers.

Routley traces the origin of the carol as a dance form unconnected with religion or the idea of joy. The medieval manuscript carols, the ballad carols, and carols from other countries are dealt with in succession. He also includes the Christmas hymns, which, through not truly carols, are such a real part of the Christmas season.

And what of the carol today? It is true that new carols do appear, but they tend to be of a more sophisticated type, designed to be sung by trained choirs. The creation of real folk carols, except in rare instances, is not a vital part of contemporary life.—FRANCIS W. PROCTOR

MODERN ENGLISH BIBLE

The Holy Bible. The Berkeley Version in Modern English. Gerrit Verkuyl, editor-in-chief. Zondervan Publishing House. 944 plus 289 pages. \$7.95.

Twenty scholars from Fuller, Berkeley Baptist, Dallas, Asbury, Wheaton, Calvin, Grand Rapids and related theological schools "in tune with the authorized version of 1611" have labored separately, making use of currently available sources, to produce this second edition.

Disclaiming any "inspiration" they have included possible dates as guides throughout the text. There are also "non-doctrinal" footnotes.—H.E.S.

● Building Plans . . .

With Church Extension

Staff representatives of the Board of Church Extension have consulted with the following churches recently regarding programs of church building and financing:

VERO BEACH, FLA. First Church, Tom Jones, minister. Regarding site selection and erection of their first unit.

AUGUSTA, GA. Central Church, Charles Vaughn, minister. To discuss the climax of their building fund campaign effort.

INDIANAPOLIS IND. Garfield Church, Wilbur Harvey, minister. To discuss plans of financing the first unit in the relocation of the church.

ERLANGER, KY. James Seale, minister. To set up a financial program for the erection of their second unit.

MINDEN, LA. First Church, L. C. Reece, minister. Regarding the financing of their first unit.

SULPHUR, LA. First Church, Howard Anderson, minister. To discuss plans for a building fund campaign for their relocation program.

SPRAY, N. C. First Church, Ray Respass, minister. To consider plans for relocation on a newly purchased six-acre site.

GREENVILLE, N. C. Eighth Street, William J. Hadden, Jr., minister. To discuss relocation plans.

WALLACE, N. C. Star of Bethlehem Church, Mrs. Hattie L. Smith, minister. Regarding the completion of the educational and sanctuary unit.

STILLWATER, PA. First Church, Harry K. Franks, minister. To consider plans for an expansion program to include educational-fellowship unit.

LEVITTOWN, PA. First Church of Lower Bucks County, Walter E. Brown, minister. To set up a building fund campaign to underwrite their first unit.

RUSSELLVILLE, S. C. Julian B. Linkous, minister. To discuss plans for a sanctuary adjacent to their present property.

BONNEAU, S. C. Macedonia Church, James W. Kendall, minister. Regarding plans for the erection of an educational unit.

ST. STEPHAN, S. C. Julian B. Linkous, minister. To discuss plans for the new sanctuary adjacent to the educational-fellowship hall.

CHARLESTON, S. C. William White, minister. Regarding the erection of a new sanctuary.

GREENVILLE, S. C. First Church, John B. White, minister. In regard to site selection and erection of first unit.

NORFOLK, VA. Diamond Springs Church, John W. Johnson, minister. To set up a building fund campaign to underwrite a second unit in their master plan.

ROANOKE, VA. Westhampton Church, Herbert R. Moore, minister. Regarding erection of additional educational facilities.

CAPON BRIDGE, W. VA. Mt. Olive Church. To consider plans for the moving and remodeling of their present facilities.

PANAMA CITY, FLA. Central Church, Osceola Highsmith, minister. To discuss plans regarding the purchase of a new site and a first unit.

PENSACOLA, FLA. First Church, J. Clyde Lawder, minister. To consider the possibilities of establishing a new congregation.

DRY RIDGE, KY. Charles Allen, minister. To discuss plans for possible relocation of facilities.

CYNTHIANA, KY. Ben Moore, minister. To consider securing adjacent property and the development of next steps.

WEST HYATTSVILLE, MD. University Church, W. G. Flinn, interim minister. To plan for construction of their first unit on a newly purchased five-acre site.

SILVER SPRING, MD. Georgia Avenue Church, David Watterworth, minister. To consider plans for their first unit.

EAST ORANGE, N. J. Park Avenue Church, Ross

M. Willis, minister. Regarding site selection for a new church to be sponsored by the Park Avenue congregation.

BUFFALO, N. Y. Forest Avenue Church. To discuss the expansion of educational facilities.

PALESTINE, OHIO. Elmer Fritz, minister. To consider plans for educational facilities to be completed early in 1960.

YOUNGSTOWN, OHIO. Wickliffe Church, H. H. Hoover, minister. To set up a financial program for a first unit on a newly acquired site.

BRUNSWICK, OHIO. First Church, Nathan Smith, minister. To discuss long-range building needs.

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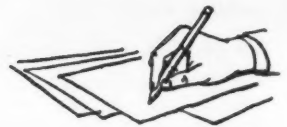
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"The spirit and soul of all reformation is free discussion."

—ALEXANDER CAMPBELL



Letters . . .

Church in Wartime

Editor, *The CE-FR*:

I have appreciated the ecumenical flavor and emphasis on world peace in *The CE-FR*. The editorial, "Five Minutes to Spare," in the Sept. 20 issue, is a case in point. The nub of the editorial to me is the situation which the nations go to war and the Church becomes not only in the world but also "of the world," or in New Testament meaning, "Worldly."

The wartime witness of the Church is a crucial one, for this is the "moment of truth," the crisis where each is called to take his final stand. Yet it is here that the Church has most clearly revealed that it does not itself take with finality the gospel of love which it urges the world to accept. Since the time of Constantine the Church in wartime has run in tearful frustration from the cross of Christ to the nearest arsenal and has then supplied chaplains to bless the warring factions.

Jesus put the first and final stand of the Church at the cross. This was to be our one and only weapon, as it was his.—SCOTT SIMER, *New Philadelphia, Ohio*.

What Is an Ordinance?

Editor, *The CE-FR*:

In the Oct. 4 issue of *The CE-FR*, V. M. McCoy of McCune, Kan., takes rather severe exception to some attitudes expressed by the editor in an editorial, July 5.

In the course of his comments, Mr. McCoy says, "There are just two ordinances in the church, baptism and the Lord's Supper."

I should like to know how Mr. McCoy knows this. I gather from his statement that he has "lay(ed) aside stubborn contrariness and follow(ed) the scriptures."

It is, therefore, in order to point out that in the King James Version of the New Testament, the word ordinance or its plural, ordinances appears eight times. (This usage is preserved only twice in the Revised Standard Version.) In six of the eight references, the reference is to the ceremonial law of the Old Testament, which as in Colossians 2:14 is to be blotted out in the New Testament order of things.

In another of the passages, the word (another Greek word) refers

to the ordinances (i. e., laws or institutions) of men.

In the one remaining case, 1 Corinthians 11:2, the reference is to traditions which Paul has taught in churches where he is recognized as an authority. It is conceivable that Paul may have included the observance of the Lord's Supper in this reference, since his description of the Lord's Supper occurs later in the same chapter, but if so, it would be necessary to include his directions concerning a man cutting his hair, and a woman remaining veiled, for these are apparently "ordinances" or "traditions" to which he refers.

In fact, the King James Version translates this same word by "ordinances" in this passage only, but in twelve other places it is translated "traditions."

If I interpret Mr. McCoy's letter correctly, he says that the two "ordinances," baptism and the Lord's Supper are the only essentials, and that, "All other things are tolerable, except a few man-made doctrines which are contrary to scriptural teaching and which we cannot tolerate."

I wonder, how would he classify Jesus' statement, "This is my commandment, that you love one another," or, "A new commandment I give to you, that you love one another"? This, it seems comes much closer to being an "ordinance" of the Lord than either of the practices which we have mistakenly called "ordinances."

He trims his creed pretty thin.—WILLIAM ELLIS HARRIS, *Carnegie, Okla.*

Physician Needed

Editor, *The CE-FR*:

It is the determination and conviction of our church officials that Christianity must not neglect its important concern for the physical well-being of humanity as well as the spiritual.

It is because of this fundamental aspect of our faith that we are alarmed by a very real and pressing need in our community for another medical doctor. We realize that our community is not unique in this problem, but, if possible, we would like very much to help solve our local serious dilemma.

Our Chamber of Commerce has

been writing and making contacts personally with doctors and medical schools, but thus far to no avail. At a recent official board meeting at our church, the problem was presented by our minister, Paul E. Kerr, who challenged the church to seek a possible solution.

A motion followed which was supported unanimously that a letter be written to the editor of *The Christian Evangelist-Front Rank*, explaining our conviction and pressing need, with the thought that such a plea might perchance reach an interested doctor (or medical student), or a friend who might pass the word on to another interested person.

We shall be grateful for your concern and help in our need. Communications may be sent to our minister. Thank you very much.—MRS. BEULAH WALKER, *Mitchell, Indiana*

Six Months' Index

Editor, *The CE-FR*:

The suggestion by Ellis O. Martin (*CE-FR*, Nov. 8, 1959) relative to an index of *The CE-FR* is good. Better than yearly would be semi-annually.

We bind our copies into books containing issues for a six-month period, and an index would make them much more useful. They are often referred to but it would be much easier to find what one is looking for if they were indexed.—WARREN D. SMITH, *San Leandro Calif.*

Pleasant Tone

Editor, *The CE-FR*:

I wish to comment in regard to your publication. I have been receiving it for some time now and I am very well pleased with the articles and news items. Often I refer my people to some specific article which I feel would be of special benefit. The nice thing about the publication is that it is not just a ministers' magazine but appeals to the members as well. Thank you for your contribution to the ongoing of Christ's Church.—SAM L. ANDERSON, *Merced, Calif.*

EDITOR'S COMMENT: *What a pleasant tone on which to end the year. We shall try to be worthy of such mail.*

RELAX . . .

BRUTALLY FRANK

AT THE time of the General Board meeting of the National Council of Churches in Seattle, a civic luncheon was held, presided over by The Right Reverend Stephen F. Bayne, Episcopal bishop of the diocese of Olympia.

All went well except that there were a few red faces when those in charge read the seating arrangement at the speaker's table, which was printed on the program.

Among other dignitaries listed was "The Honorable Gordon Clinton, Mayor, City of Seattle."

• • •

Before the craze for split-level houses a fellow kept it to himself if he lived over a garage.

—BALANCE SHEET

• • •

When we manage to make ends meet,

Struggling to close the gap,
What we'd really consider a feat

Is making those ends overlap!

—THOMAS USK IN QUOTE

• • •

Repatee is what a person thinks of after he becomes a departee.

JOURNAL, AM. MED. ASS'N.

• • •



"If today's dollar is worth 50 cents, then my 50-cent allowance amounts to nothing . . . Right?"

"What Is God's Will?"

by J. Warren Hastings

"I have made a complete mess of my life," he said to me as we visited together in a Southern city. "I have become an alcoholic and as a result of that I have lost my wife and home. My business affairs are in a deplorable state and of late I have been playing with the idea of suicide."

I had known him years ago and had looked upon him as a young man with unusual possibilities. It had been a long time since I had seen him but I had heard that he was a failure. He had approached me while I was speaking in a state convention and asked for a conference. Thus it was that I found myself sitting beside him in his automobile one fall evening.

"Have you been able to catch yourself in your downward flight?" I asked him.

"Yes," he replied, "I have caught myself and for several months I have not had a drink. I am trying to do all I can to rehabilitate my life. However, I keep wondering what is my God's will for me. It seems that every door of opportunity is closed to me." There was a deep wistfulness in his voice as he spoke.

Then I spoke again: "The question of God's will is an enticing one. God's over-all will for all of his children is that they should live close to Him and know Him increasingly as their loving heavenly Father. That phase of God's will we all understand."

Without hesitating, I continued: "Your life has been ruined by evil. Negative and sinful

forces have dragged you down. Your life became a mockery of righteousness. God's will for you is to begin where you stand, in the condition in which you find yourself, in the place where negative forces have put you, and start from there and try to make a life of it. God is not interested in a deep analysis of what drags you down; God is interested in what will lift you up. He doesn't want you to dwell at long length upon the past.

"He is not interested in your glamourizing, by way of memory, the sins that have lived in your life that has gone by. God wants you to start now. He is anxious to help you in any way that he can. He yearns to have you look ahead and visualize yourself as victor. He yearns to have you turn to him for help. He yearns to have you live at your highest level from this moment on. God's will for you is that you live a real life from now on out."

After a momentary pause he looked at me with a glow of happiness in his face: "Thank you for your advice. I mean to begin this very night to live life at its best. I mean to gather together the remnants of my own life that are left and try to piece them into a wholesome existence. I know that the sins that I have committed have lessened my ability. There are many things that I might have done twenty years ago which are beyond me now. However, with God's help I shall begin all over again at this very moment."

We sat in silence for several minutes and then I said: "Let's pray."

J. Warren Hastings is minister of National City Christian Church in Washington, D. C.

Index-January-December, 1959

Annual Reader Service

ARTICLES, AUTHORS

Adams, Manette, 713
 Albright, Carol, 460
 Anderson, Edna Mae, 334
 Anderson, Howard E., 804
 Andrews, A., 200
 Arbenz, Dick, 1170
 Armstrong, H. Parr, 498
 Austin, Spencer P., 104

Ball, Frank, 868
 Barger, George W., 614
 Bayer, Charles H., 1640
 Beazley, George G., 1043
 Bentley, Roger L., 1064
 Bingham, Walter D., 165
 Blakemore, Dean W. B., 1130
 Bonham, Martha E., 764
 Bonnell, John Sutherland, 1605
 Boothe, Anne, 854
 Bosley, Harold A., 230
 Bouchard, Tommie M., 1092
 Bradshaw, Nora, 1316
 Branson, Gene N., 196, 578, 680, 836, 1220
 Brasler, Inez, 546
 Breck, Flora E., 100
 Briggs, Eugene S., 36
 Brink, Eugene, 965
 Bromley, Robert L., 1412
 Brooks, A. C., 306
 Brown, LeRoy C., 973, 1034, 1106
 Buck, Carlton C., 1000
 Burden, Jean, 520
 Burdick, Mrs. Loraine, 715
 Burns, Benjamin F., 1445
 Burns, Robert W., 198, 325, 357, 389

Caroland, George S., 324
 Carter, Franklin H., 132
 Carly, Jr., James W., 51, 379, 1074, 1426
 Cavert, Samuel McCrea, 613
 Chambers, B., 315
 Chamberlin, Enola, 904
 Charles, Donald E., 1288
 Chase, Herbert T., 1642
 Chavannes, Edna, 244
 Christensen, James L., 1637
 Clague, James G., 293
 Cole, Howard C., 371
 Collins, Betsy S., 1101
 Cook, Gaines M., 1253
 Cooper, Helen, 338, 658
 Coventry, Kelvin Wallace, 590, 690
 Craddock, Ruby E., 344
 Cunningham, John R., 455

Dahlberg, Edwin T., 807
 Davis, John L., 869
 DeGroot, A. T., 5, 38, 70, 102
 Dickinson, Hoke Smith, 1348
 Dixon, Michael E., 1387
 Douchant, Gladys, 856, 923, 934

Edwards, Margaret Bunel, 1284
 Ely, Wallace A., 61, 210, 902
 Everett, Glenn D., 343

Farrell, James E., 646
 Fiers, A. Dale, 261, 297
 Fisher, Theo, 179
 Flanagan, James M., 467, 1124, 1320

Foltz, Clyde D., 1333
 Fox, W. K., 770
 Fraser, Margaret B., 484, 996
 Furst, Betty, 532

Garrison, J. H., 1476
 Garrison, Marjorie King, 115
 Gearhart, E. W., 1193
 Gilbert, Arthur, 645
 Glessner, Chloe Holt, 50
 Godkin, Charlotte, 778
 Green, Charles Kinder, 1157
 Green, Leslie Kilby, 212
 Gresham, Perry Epler, 1189, 1350
 Grey, N. Quentin, 1480
 Guidone, Gladys, 809

Hadden, Jr., William, 964
 Haddon, A. L., 1380
 Haley, Eldon L., 1096
 Hall, Asa Zadel, 508
 Hamilton, Leah, 270
 Hardon, S. J., John A., 645
 Hardy, John M., 421
 Helseth, Evelyn, 1448
 Hewitt, Roy S., 594
 Hoagland, Stewart, 431
 Hogan, Bernice, 41
 Holmason, LeRoy, 744
 Howell, Robert L., 758
 Hunter, Joseph B., 363
 Hyde, A. A., 228

James, Dean H. Preston, 458
 Jaffries, Irene, 650
 Johnson, Viola D., 174
 Kennedy, Frank H., 375
 Kennedy, Paul B., 942
 Kerr, John A., 260
 Klausler, Alfred P., 1160, 1175
 Kuntz, Kenneth, 1252

Langston, Ira W., 452
 Lanier, D'dee, 1117
 Leiper, Henry Smith, 1510
 Lollis, James A., 133, 901, 1285
 Lunger, Harold L., 1029, 1061

McAllister, Lester G., 1257
 McCallister, Jr., Raymond, 617
 McCalmon, Charles A., 1093
 McEvoy, Donald, 424
 McLendon, J. B., 968
 McNeill, Robert H., 312
 McNelly, David S., 9
 MacDonald, Claude R., 87, 426

Maddox, R. Eugene, 1028
 Mander, William, 596
 Miller, Mayme Garner, 14, 394
 Mills, Robert H., 553
 Mitchell, Don, 856
 Moore, Paul L., 522, 1317, 1384
 Moore, William J., 648
 Moseley, J. Edward, 581, 1578, 1608
 Moyal, Maurice, 398
 Muir, Warner, 362, 742

Neal, E. Lee, 450
 Negelsbach, Nancy, 1418
 Neitzel, Neal, 932
 Newsom, Anita, 137
 Nichols, Clyde E., 1572, 292
 Nooe, Roger T., 1113
 Norris, Beauford, 1381

Oakes, Bernard M., 1509

Pack, John Paul, 1126
 Parrish, Mrs. J. Clifford, 519
 Patrick, C. W., 1326
 Pennington, James L., 915
 Peterson, Orval E., 1541
 Phillips, Harold E., 905
 Pierce, Edith Lovejoy, 1060, 1188, 1417
 Pippin, Frank Johnson, 356, 616, 1613
 Pippin, James Clayton, 740
 Pope, Richard M., 677, 709
 Porter, Chaplain Arnold, 1444
 Potter, Clayton L., 168
 Poundstone, Bruce, 551
 Primm, Dean James N., 1290, 1491

Ream, Guin, 420
 Reynolds, Harriet and Hubert, 583
 Roberts, G. Harold, 1289
 Rousseau, Mrs. James, 718
 Rowlen, W. Marion, 433, 479

Sampsell, Browne, 936
 Scales, James, 1618
 Scherzer, Carl J., 215, 239, 265, 299, 328, 361, 393
 Scudder, John R., 933
 See, Frank Edmund, 802
 Shaw, H. Walter, 997
 Shaw, James L., 106
 Short, John, 516
 Sikes, Walter W., 840
 Simmons, Mary W., 4
 Sims, Mary Michael, 1512
 Sizoo, Joseph R., 1573
 Slavens, Thomas P., 837, 1636

Sly, Virgil A., 1352
 Smith, Kenneth F., 136
 Smith, Leslie R., 485
 Smith, Marvin E., 388
 Smith, R. Fred, 1449
 Spainhower, James I., 1413
 Stevenson, Dwight E., 676
 Stoner, James L., 805
 Stout, Myrtle Savits, 530
 Stuart, Roger Winship, 1222
 Sutton, Jack A., Jr., 1318
 Swann, Perry W., 15
 Swearingen, Martha, 632, 691

Taylor, Jr., Clifford H., 1576
 Thomas, Beulah, 514
 Thomas, Clifford, 748
 Thompson, Cherrie, 1156
 Thompson, May Hall, 142
 Thurston, Warren D., 900
 Tiedman, Kent, 1416
 Tilsley, James H., 581
 Tobey, Chaplain Frank A., 843
 Todd, James, 68

Unrau, Mrs. Ruth, 1225

Valentry, Duane, 146
 Van Loon, Thomas J., 644
 Varker, Philip J., 681
 Vivrott, William R., 124

Walker, John T., 370
 Watkins, Harold K., 776
 Weber, C. E., 662
 Weigle, Luther A., 373
 Westbrook, Charles, 306
 Wheeler, J. Clyde, 872
 Whitaker, Willis M., 489
 White, Edna M., 1032

Whitten, Andrew, 503
 Wilburn, Ralph G., 1544
 Williams, E. L., 1528
 Willis, Ross M., 548, 1540
 Woodall, Charles L., 708
 Wolsley, Roland E., 1490
 Wright, C. H. J., 772
 Wright, Jr., James R., 741, 1014
 Wright, Ona Roberts, 206

Yarbrough, Robert Clyde, 164, 1508
 Yates, Dorothy L., 457

ARTICLES

And Suddenly . . . , 1188
 Anything to Declare?, 802
 American Impressions, 516
 America's First Christmas Tree, 1618
 Andrew's Mistake, 1509
 Approach to Death, An, 680
 Are You Growing?, 1508
 Art of Meditation, 1449
 As Seen By a Circuit Rider, 489

Assembly in Review, The, 1320
 Available Power for Triumphant Living, 164

Ba of Vietnam, 174
 Baptism By Immersion, 15
 Baptism in the Temporary Church, 41
 Big Sideshow at Denver, The, 1043
 Breaking the Jungle Speech Barrier, 936
 Breath of Life, The, 904
 Bridge to Unity, The, 102
 Builder With a Book, 1034
 Burial of Power, The, 1540

Called to His Purpose, 1126
 Camp-Out to Denver, 1014
 Captain Never Gave Up, The, 973
 Carpentry's Case for Christ, 1512
 Catastrophe and Faith, 809
 Cautious Follower, A, 1028
 Certificate of Membership, 306
 Chapman's "Mr. Everything," 1170

Christian and His Church, The, 1221
 Christian Communication in Higher Education, 379
 Christianity in Athletics, 968
 Christianity in China, 583
 Christian Literature and Christian Understanding, 1386
 Christian Man's Filter, A, 1317
 Christian Service: Bargain Suggestions, 532
 Christians: Members of Society, 744
 Christian Unity, 613
 Christian Writers and Editors Conference, A, 632
 Christ Is the Center, 1060
 Christmas in a Time of Fear and Tension, 1605
 Church Administration . . . A New Calling, 136
 Church and Home—Houses of God, 548

- Church and the Crowd, The, 356
- Church Extension Philosopher, 856
- Church—Monday Through Saturday, 1029, 1061
- Come to Britain in 1960, 596
- Commodity Giving, 457
- Compelling for Our Lord, 902
- Complexion Plate, The, 522
- Concept of God, A, 770
- Consider the Pack Rat, 778
- Conventions—1909 and 1959, 1480
- Cooperation: One Mark of Faith, 70
- Courtesy Is Christian and Contagious, 124
- Current Disciples Study Programs, 293
- "Daddy, Am I Going to Die?," 1333
- Day Not Soon Forgotten!, A, 212
- Day to Fire the Brave, A, 452
- Deacon Schedule That Works, A, 594
- Declaration on Freedom, A, 843
- Decline of Will Rogerism, The, 933
- Diamonds That Talk, 1234
- Disarming the Heart, 1417
- Disciples and Disunity, The, 677
- Disciples and Unity, The, 709
- Disciples: A Peculiar People, The, 5
- Disciples in the USSR, 1528
- Discipline—Mandatory for the Christian, 1637
- Discovery, A, 1117
- District Planning—the Big Void, 758
- Dividing Our Loyalties, 1220
- Don't Follow Me—I'm Lost, 1193
- Dora Telle—Way-Showers to the Blind, 691
- Do You Want to Be Well?, 228
- Easter Error, The, 616
- Enlisting Men, 210
- Enlisting Workers: Small Church Chores, 61
- Essence of Protestantism, The, 1348
- Faith That Counts, 1093
- Faith to Live by, A, 1346
- Father, Are You Real?, 964
- Father, Forgive Them, 215
- Fifth Word From the Cross, The, 328
- Flag Day, 1959, 764
- Focus on Old Glory, 850
- Forward Through Fellowship, 1157
- Fourth Word from the Cross, The, 299
- From Despair to Hope, 681
- From Missions to Mission, 1352
- From One Came Many, 165
- From Sorrow to Hope, 388
- From the Hand of God, 996
- Function of Usefulness, The, 1222
- Gen-U-Wine Gold, 420
- Giving Thanks, 1412
- God in the Public Schools, 644
- "God Is from Missouri," 424
- God's Love Determines our Destiny, 196
- Good Foundations, 519
- Good Sense, 748
- Growing With Grandma, 856, 923, 934
- Handmade Bibles, 715
- Harvest Time for Disciples, 9
- He Conquered Himself, 1106
- He Loves Us, 708
- Hero at Viet-Nam, 1208
- His Artist's Dream, 270
- His New Creation, 546
- Hoarding, 200
- How Important Is One?, 146
- How Long Is a Pastorate?, 426
- How to Pray, 362
- I Am a Protestant, 307
- I Forgive, 280
- I Had Talent, 508
- Imperative of World Community, The, 168
- I'm Tired!, 1326
- Incarnation, The, 1544
- Is Baptism for Children?, 713
- Is It Glory to God—or to You?, 484
- "Into Thy Hands . . .," 393
- I Thirst, 328
- "I" Trouble, 133
- I Was Unconscious Eight Weeks, 236
- Jamaica—On the Brink of Expansion, 312
- Japanese Youth Are Thinking, 530
- John Calvin and the Disciples of Christ, 1130
- Jungle Journalist, 1074
- Keeping in Touch With Our Servicemen, 905
- Keeping the Pulpit Free, 741
- La Hermosa Opportunity, 662
- Lambs of the Flock, The, 306
- Laymen's Sunday, 1318
- Lend Me Your Ears, 676
- Lest We Forget, 1640
- Let's Join the Church, 614
- Letter of Recommendation, 460
- Long Time, A, 1252
- Lord's Supper and Fellowship, The, 1253
- Love in Action, 260
- Love or Perish, 1416
- Made in the Image of God, 514
- Magic Potions and White Elephants, 334
- Master and Slave . . ., 142
- Mathematics or Spiritual Experience, 87
- "May-it-be," 805
- Meals for Millions, 520
- Meaning for Life, 1636
- Meditation on a Battlefield, 1418
- Meet Mr. Great Heart, 508
- Migrants—Our Concern, 344
- Ministering to Military Families, 179
- Minister Is a Meddler!, The, 1289
- Minister's Day, The, 742
- Miracles of Courage, 198
- Mission Field, U.S.A., 1064
- Mission to the Military, 137
- Modern Heresies, 915
- Mom's Greatest Booster!, 590
- More Open Minded Than Ever, 1608
- More Than Talk, 1490
- National City Church Honors Government Leaders, 343
- Nature and Meaning of Baptism, The, 106
- Neighbors in Other Lands, 648
- New Frontiers, 900
- "Not I, But Thou," 324
- Not Without Instruments, 1380
- Occupational Hazards, 776
- Old Charlie Brady Goes to Church, 206
- On a Bare Hill Raise a Signal, 646
- On Being a Board Member, 1413
- One Lord, One Church, 965
- One Staff, One Job, 872
- On Keeping Christmas, 1613
- On Making a Speech, 1491
- On the Wings of the Wind, 68
- On Using the Bible, 1576
- Orders from God!, 1285
- Our Counselor, 836
- Our World in Miniature, 1510
- Parish Polypourri, 1448
- Partnership in Child Care, 1578
- Past Is But Prologue, The, 1189
- Pentecost 1959, 612
- Peril of Prosperity, The, 421
- Personal Sin, 230
- Philosophy of Urban Work, A, 1381
- Pilgrimage to Bethlehem, A, 1572
- Pitcher Stories, 658
- Plea, a Movement and the Church, A, 1445
- Portrait of Our Times, 132
- Prayer to Grow On, A, 1284
- Protestant Anniversary, A, 1004
- Reach of Church Fellowship, The, 38
- Recovery of Family Life, The, 551
- Recruitment for Christian Vocations, 1290
- Restoration—Deeper Levels, 772
- Returning Predecessor, The, 997
- Return to Old Scotia, 1350
- Road of the Loving Heart, The, 1541
- Rose by Any Other Name, A, 394
- Samaritan Passover, 398
- Says Who?, 837
- Second Word from the Cross, The, 239
- See You at Denver!, 1113
- Seminarian Views Ordination, A, 617
- Separate, Destroy, Melt, 1444
- 6th Commandment on the Highway, 690
- Sixth Word From the Cross, The, 361
- Soil Stewardship and the Curse of Cain, 553
- Songs Without Meaning, 371
- Spirit Is Willing, The, 578
- Spiritual Inventory, 1032
- Stamp of Success, The, 650
- Struggles of Jeremiah, The, 1096
- Suggestion—Pass on Your Books, A, 51
- Sunrise Prayer, 100
- Surprises for a Missionary, 1426
- Symbols of Faith and Service—at Little Rock, 1042
- Teaching a Class, 315
- Teen-Ager and the Church, The, 1160
- 10 Reasons Why I Belong to the Church, 1000
- Termites in the Home, 1384
- Testimony and Not a Test, 840
- Tests of Missionary Leadership, 296
- Thanksgiving, 1476
- That We May Receive, 1316
- These Kids Are Not Delinquents!, 50
- They Break the Jungle Speech Barrier, 936
- They Chose the Christian Church, 375
- Things That Matter, 370
- Third Word From the Cross, The, 265
- This I Believe, 292
- Thomas Campbell—The Man, 1257
- Time for Green Pastures, A, 1225
- Timely Observance, Timely Theme, 104
- Training Leadership—Success Story, 338
- Treasure This Day, 4
- Tribute to Churches, 1175
- True Peace of Mind, 36
- Unfulfilled Convention Purpose?, An, 1101
- Unique Ministry in Missouri, 854
- Unique Ministry of 36 Years, 1107
- Unity of Spirit, 485
- Via Dolorosa, The, 363
- Was It Just by Chance?, 868
- Water Safety Begins With You, 1007
- We Are to Grow Up, 450
- We Build in Confidence, 869
- What Christian Will Do, 580
- What Darkness Cannot Dim, 1573
- What in the World Is Going On?, 498
- What Is the Church, 804
- What Is Your Faith Doing?, 1124
- What Shall We Call Our Minister?, 1642
- When Churches Grow Younger, 807
- When Truth Is Freedom, 1092
- When You Give, 740
- Where Does Man Find God?, 1156
- Why Did Jesus Die?, 357
- Why Did Jesus Rise?, 389
- Why His Ride in Triumph?, 325
- Why Send Your Daughter to College?, 458
- William Bodey and James Garfield, 942
- Will You Teach?, 718
- Winant Volunteers, The, 244
- World Call Story, The, 467
- World Mission and the Parish Ministry, The, 261
- Worm and I—The, 901
- Young Man's View of the Ministry, A, 1288
- Your Faith Is Your Fortune, 932
- Your Superstitions—How They Began, 431
- Your Will, 455
- "Y" Way to Adventure, The, 115

EDITORIALS

- Acoustics, 1319
- Adults, Too, 1031
- Afterthoughts, 1319
- Anniversary, 806
- Artificial Boundaries, 1639

Best Religion, The, 327
Birthday, 615
By No Means Their Hurt, 1575

Called to His Purpose, 1095
China Story, The, 711
Christian, The, 1129
Christian Church Council, 1511
Clamoring for the Mediocre,
1255
Climate, 679
Compassion, 197
Contradictory Prayers, 101

Denver, 1063
District Conventions, 1511
Do You Tag Them?, 871
Double Up on Them, 903

Eighteen Plus Eighteen, 743
Everlasting Light, The, 1575

Faith, 7
First Lord's Day in March, The,
264
Five Minutes to Spare, 1192
For God and Country, 839
Four Hours to Spare, 743
Fraternity and Respect, 1129
From a Different Angle, 264
Functions and Names, 37

Hail and Farewell, 1639
Hello, Hawaii, 839
Helps and Hindrances, 423
He Never Told a Lie, 229
Hold Up Your Head, 1351
Holiness and Hope, 1607
Hope, 7
Hosannas That Count, 360
How Far Have You Come?,
1095

In the Maritimes, 1383
Investors, 999

Kingdom Building, 903

Last Gentleman, The, 1607
Last Will and Testament, 582
Lengthening Shadow, The,
1031

Let's Face It, 392
Letters, 135
Little Boy Blue, 454
Love, 7

Memorials, 935
Minority People, 935
Modifying Adjective, A, 550

New Crop of Preachers, A,
615
No Apology Needed, 775
Nobodies, 1415
No Light and Power, 1447
None More Glorious, 392
Normal Way of Youth, The,
679
No Silver and Gold, 582

One Deep, 679
Open for Business, 454
Our First Line of Defense, 488
Out of This World, 871

Park Avenue, 1159
Perilous Prayer, 518
Personalized Needs, 360
Person in the Group, The, 167
Pride, 1287
Programming, 1447

Realism, 1224
Reason Steps In, 1063
Regular Giving or Emotional
Response?, 647
Religion of Youth, The, 101
Resolutions, 37
Results, 806
Return to Religion, 229

Sacrifice and Symbols, 135
Scout Is Friendly, A, 167
Seasonal Thanks, 1479
Seasons, 775
Seasons of Refreshing 422
Servants, 1287
Signs of Friendliness, 1415
So Many Opportunities, 1224
Standing, 1159
Study . . . Rightly Handling,
295

They Do Listen, 69
This Little Globe of Mine,
1447
Town and Country Church
Convocation, 1543
Turning Point, The, 518

United Church of Christ, The,
839

Wake Up and Read, 488
Well-rounded Churches, 1479
We're Going to Edinburgh,
1351
What Is Scholarship?, 999
What's In It for Me?, 647
Whose Feast?, 1255
With Eager Spirit, 967
With Hands, Head and Heart,
550
Worship Together This Week,
197

FICTION ARTICLES

Along With the Crewd, 242
Bargain-Buyer's Buddy, The,
1070, 1102
Band in the Trail, The, 1197
Black Hat, The, 1646

Christ in the Stadium, 1422
Curfew Caprice, 1550

Dry Wind at Wickiup, 95

English! . . . Professor, 558

Finest Gift, The, 1230

Gossips, The, 910

Harmony Hill Discord, 685

It Never Rains, 814

John Hampton's Christmas
Party, 1614

Learning to Fly, 12

Man of Principle, A, 1167
Most Important Thing, The,
1454

Not the Glossy Type, 1518

Return of the Native, 1358

Sandy, 746
Snowsdel, 83
Speak for Yourself, 1262
Summer Job, 970

Test, The, 1390
Thanksgiving Giver, The, 1486

Use Your Judgment, 878

Weighed in the Balance, 627
Whang Moi, 654

Year Christmas Was Lost, The,
1582

POETRY

Afterglow, 1175
Albert Schweitzer—Prophet
With Honor, 210
America Discovered, 1283
Arrange Your Little Creche,
1610

Autumn Days, 1484
Autumn Leaves, 1484
Autumn Serenity, 1485

Birthday of a King, 1586
Brook Kidron, The, 358

Challenge, The, 391
Child of a King, 166
Christian Conscience, A, 712
Christmas Blessings, 1586
Christmas Card Prayer, 1594
Church Secretary's a Slave, A,
1097

Coming of Peace, The, 1414
Communion, 1258
Communion Prayer, 1258
Conference Consecration Questions,
783

Cradle's Miracle, The, 1616

Dawn, 623
Did Someone Know?, 426

Faith, 712

Fourth, The, 838

God's Summer Gifts, 870

Heart Song, 682

He's Just Fourteen!, 723

If Winter Come . . . 298

I Heard a Bird Cry, 591

"Inasmuch," 1414

In His Name, 667

Isn't It the Truth, 1053

Kingship of Wings, 371

Late Spring, 371

Late Spring on the Prairie, 682

Lifted Cup, 477

Little Crocus, Once a Rose,
394

Man in the Moon, 1117

Meditation for Lent, 339

Message of the Bells, 14

Modern Parable, A, 276

Moment of Spring, 425

November Morning, 1385

Now, 1475

Our Dilemma, 1213

Past Bread and Wine, 1258

Pentecost, 614

Perspective, 500

Picnic, 347

Pilot of My Life, 1052

Power to Turn the Wing, The,
938

Prayer, 1033

Prayer for a New State, 873

Prayer for a Son, 263

Prayer for Quiet Embers, 169

Prelude to Spring, 425

Shepherd Boy Piper, 1327

Sight Before Sound, 1507

Signals of Glory, 1207

Spring!, 425

Standing Tall, 1491

Stolen, 281

This Is Easter, 391

Time for Friends, 1491

Timetable, 1370

Token, The, 371

Tread Reverently!, 371

Tree, The, 367

Unknown Summons, 1053

Walk Forward, 762

When Wars Begin, 682

Worth Trying, 461

You Haven't Lived, 973

POETRY, AUTHORS

Benzmiller, Mildred R., 1033
Boggs, W. Arthur, 347

Boyd, Eleanor O., 723
Bradley, Mildred W., 425
Brown, Carl R., 461, 1213
Brown, Pearl E., 371, 425,
623, 1385, 1414
Bryan, Joseph G., 1258
Buck, Carlton C., 367, 1586
Burrows, Edna Jackson, 210

Callahan, H. H., 1052
Chamberlin, Enola, 1491
Chiles, Susan C., 938
Cramer, Irene, 1484
Crawford, Jessie Cameron, 712
Cummings, Dorothy Sipple,
1586

Daerr, Marie, 682, 870
Eaton, Burnham, 838
Eberling, Georgia Moore, 1484
Freeman, Grace Hill, 1053

Greaves, Floyd M., 1594

Hall, Bernice Ayers, 169,
263, 371, 614, 1258,
1414

Hatch, Mildred Hall, 1117
Higbee, Alma Robison, 1327
Hyde, Chaplain Arthur A., 391

Jefferson, Helen G., 358

Leitner, Della Adams, 682

Linton, Mary E., 371, 477

McGavran, Grace W., 873

Mansfield, Margery, 1283

Miller, Mayme Garner, 14,
394, 1610

Miller, Nancy M., 973

Norman, Miss Edith, 276

Parker, Dawn Planery, 762,
1491

Pickett, Macie Lester, 298,
682

Pierce, Edith Lovejoy, 1370

Piety, Chauncey R., 712

Pippin, Frank Johnson, 371,
1475, 1507

Schultz, Melvin Ray, 339, 391,
783

Smith, Anita, 1258

Steinman, D. B., 500

Strickland, Peggy, 1097

Thornton, Lalie Mitchell, 166

Virden, Helen, 425

Vivrette, Jr., William R., 591

White, Christine, 667, 1207

Wright, Ona Roberts, 281,
1175, 1616

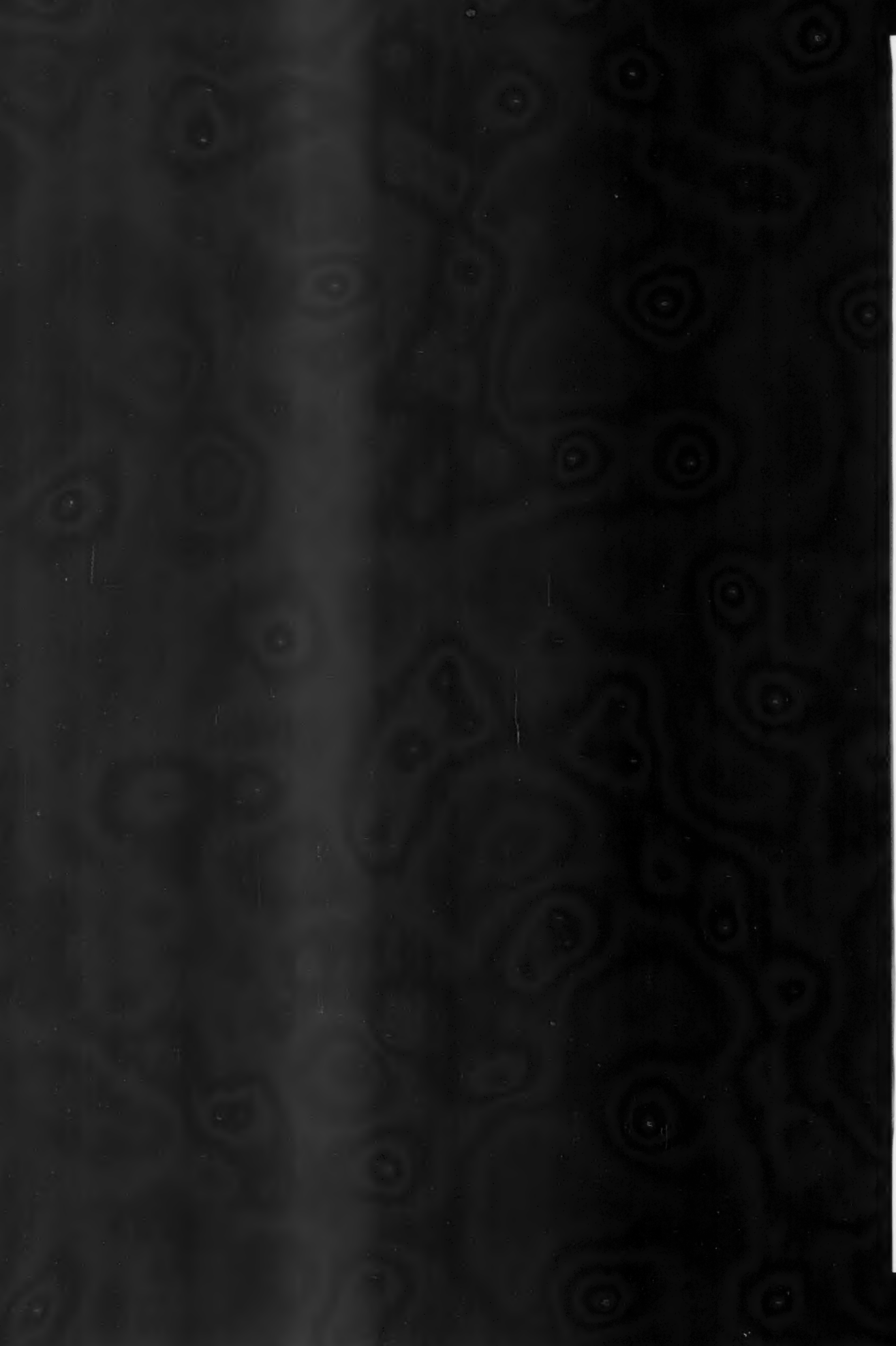
Wyatt, Alice Josephine, 426

Zagoran, Ruby, 1053

Zimmerman, Eleanor Halbrook,
1485

PHOTOS, INDIVIDUALS

Ainslie, Peter, 709
Alden, Mrs. Harry J., 980
Alvarez, Carmelo, 597
Atkinson, Mrs. Mary E., 1481
Barnes, Mrs. Camella, 1151
Barth, Dr. Karl, 874
Batterton, Mayor Richard,
1075
Becker, Mrs. Edith, 886
Bicks, Mrs. Rex A., 1172
Bloom, Miss Camie, 980
Bobblitt, Ben C., 1459
Boone, Pat, 11
Brown, Dave, 920
Brown, Genevieve, 951
Buckner, George, 1163
Burns, R. W., 1172



Callaway, Carl, 949
Campbell, A., 38, 1144
Campbell, Thomas, 39, 709
Carlock, Chaplain Fred W.,
885

Channels, L. V., 1172
Church, Colonel Sam, 1481
Clark, Robert H., 1237
Cochran, Louis, 314
Cole, M. C., 1172
Cook, Gaines, 1172
Cooper, Helen, 658
Corey, Stephen J., 1481

Dahlberg, Dr. Edwin T., 909
Daniels, Bill, 1299
Dashiell, Leighton, 340
Davison, F. E., 928, 992,
1024, 1056

DeLara, Daniel, 1588
Dickson, Dr. and Mrs. E. J.,
917

Dimke, Miss Gertrude, 1172
Dulles, John Foster, 749

Edds, Harold, 1492
Edwards, Frankie, 1173
Elliott, Dr. A. Roland, 975
England, Dean Stephen J., 436

Francis, W. O., 1047

Garrison, J. H., 1481
Gazork, Dr. Herbert J., 907
Graham, Billy, 906, 1258,
1483

Green, Mr. Charles, 245
Green, Mrs. Charles, 245
Green, Congresswoman Edith,
277

Gresham, Dr. Perry Epler,
1325

Griffin, Carl Ceasar, 1559
Groves, Betty Ann, 1399

Hamblin, Bob, 1170
Harrison, Russell F., 852
How, Stephen, 1292
Howard, Chaplain C. W., 179
Huber, Robert, 280

Ingram, Madeline D., 825

Jacobs, Burnett L., 1012
James, Sonny, 147
Jarman, R. E., 1172
Jones, E. Stanley, 780
Jones, W. L., 1172
Jones, Willis R., 501
Joyce, Dr. J. Daniel, 661

Kagawa, Miss Umeko, 1100
Kapitzky, Miss Frances, 1037
Keppel, John H., 183
Kontaglou, Photios, 1132

Lair, Dr. Laren E., 1172
Lard, Moses E., 678
Lawrence, Brother Tom, 1239
Leasure, Lorene, 1590
Lilje, Bishop Johannes, 1356
Long, Senator Oren E., 1075
Long, R. A., 1481
Lunger, G. Lee, 1107
Luther, Martin, 1348

McClintock, H. C., 1172
McEvoy, Donald, 424
McGinty, John, 916
McLean, Archibald, 1481
McNeill, Robert H., 312

MacQueen, Dr. Angus J., 462
Maerschack, de, Miss Jeannine,
104

Medbury, Charles S., 1481
Meuegge, Jr., Ed., 1302
Montgomery, Mrs. F. F., 883
Morris, G. W., 1172
Mullen, T. J., 1174

Norris, Beauford A., 631,
1525

O'Neill, C. William, 1079
Osborn, Dean Ronald E., 979

Pack, John Paul, 1044, 1127
Payne, Franklin R., 1237
Phillips, Sr., T. W., 1481
Pugh, Samuel F., 27

Roomy, Dave, 1016
Rothenburger, W. F., 1237
Rule, R. E., 1172

Sadler, McGruder Ellis, 755
Sands, Tommy, 146
Scoville, Charles Reign, 1481
Seaver, Robert, 1130
Shao, Luther, 583
Shelton, O. L., 372
Sly, Virgil A., 1066
Smith, John, 677
Smith, Mrs. Joseph M., 1172
Stahr, Jr., Dr. Elvis J., 1428
Stone, Barton W., 677

Thompson, E. L., 1394
Tolle, Dora, 691
Tonelli, Vincent, 1420

Warren, W. R., 1481
Weigle, Luther, 373
Wells, L. N. D., 1136
Wycliffe, John, 1345

Yaude, Miss Sheryl, 1110

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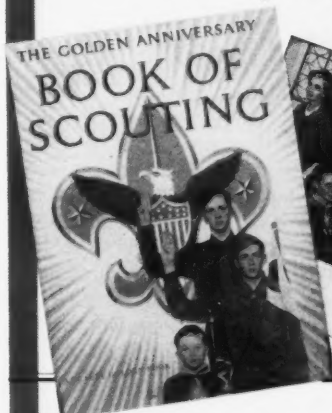
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LET'S TALK IT OVER

by F. E. Davison

QUESTION: The Bible says "Sing praises unto the Lord" but how can you sing with a good heart when the choir is behind you in the balcony and perhaps singing hymns you never saw before?

ANSWER: Certainly I am not an authority on church music nor do I have the last word on just where the choir should be located. I have had some fifty years' experience with church choirs and I am deeply appreciative of the contribution they have made to the experience of worship.

While it is a bit unusual in our churches to have the choir located behind the congregation I would see no reason why a congregation could not sing with good heart under those conditions. We should sing our praises unto the Lord and not unto the choir and I will have to admit that I have seen some choirs that seem to get between the congregation and the Lord. When in Chicago I often worshiped at the beautiful Rockefeller chapel at the University of Chicago. As I recall, the choir there was always at the rear and the music was most inspiring.

This idea that the church must always use hymns well known to the congregation seems to be a common Disciple

complaint. I go to Presbyterian and Methodist churches where they sing hymns I have never seen before and I don't think the worshipers have seen them often but they are chosen for the message of the hymn and not for their familiarity. Everyone seems to join in singing.

QUESTION: Two questions that I sent to you were talked over by you and I liked what you had to say. However, my last question was ignored. What is the matter? Was it too hot for you? Are there some subjects that you are afraid to discuss?

ANSWER: May I remind you that a batting average of .666 across ten years is not bad. That is better, I believe, than the record chalked up by Ted Williams, Mickey Mantle or "Stan the Man." You might mention to my manager that my salary is a little lower than those men are receiving. Of course he may be much more willing to trade me off than their managers.

It is not so much fear that keeps me from discussing some subjects as it is ignorance and indolence. I don't answer some questions because I don't know the answers. I surely make no attempt to answer the questions in the order they are received.

Some questions have to cook on the back burner longer than others before they are ready to take off—and of course some may get a bit overdone while I am listening to a ball game, writing a sermon or doing some other important thing.

Be assured of one thing—your question was not just ignored. It may have gotten lost in the shuffle and it may come up on top the next time I reach down in the barrel.

We can't let one reader monopolize Dr. Davison's column, when we have so many waiting in line. We are holding material enough for many months. But please keep on writing!—
THE EDITOR.

Church Chuckles by CARTWRIGHT



"He always leaves loopholes in his New Year's resolution. Listen to this one... 'I hereby resolve to give serious thought to the possibility of doing my best to attend church every Sunday!'"

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